AN INTRODUCTION TO THE Holy Scripture,

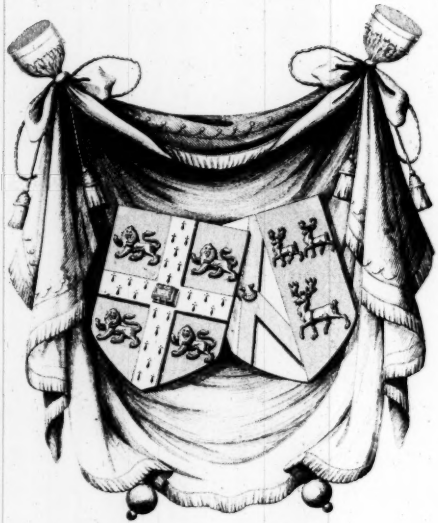
Containing the several Tropes, Figures, Proprieties of Speech used therein; with other Observations, necessary for the right Understanding thereof.

By *H. LUKIN.*

Αρχὴ γινώσκειν ἃ ἀναγινώσκεις; Acts 8. 30.

Non est levior transgressio in interpretatione quam in conversatione, Tertullian de Pudicitia, cap. 9.

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Academiæ Cantabrigiensis
Liber.

2165:08

TO THE READER.

HAving attempted ſome-
thing of this nature in an-
other Method and Lan-
guage, for the benefit and
atisfaction both of my ſelf and
me friends; I determined upon
cond thoughts, to reduce what I
ad done to this Method for the
ſe of my own Countrey men, that
now not how to ſerve themſelves
f another Language, ſuppoſing it
ill be moſt acceptable to them,
who above moſt other Nations
e diligent in the ſtudy of the
riptures, and inquiſitive into the
eaning of them) and moſt ne-

ceſſary for them, as being leſs furniſhed with helps of this kind in their own Tongue: Divers have with much judgment and induſtry laboured in this work for the benefit of Scholars, eſpecially *Soloman Glaſſius*, to whom I acknowledge my ſelf more beholding in the compoſing of this Treatiſe, then to any other Man. Some likewiſe have done ſomething in this kind in Engliſh, whoſe labours I much eſteem, yet they have left ſomething to be added by others, and I moſt freely leave it to thoſe to judge what I have done herein, who have read what others have written on this Subject, and ſhall compare this with it. I have not thought it needful to rank the Tropes and Figures in the order wherein they are uſually diſpoſed in Rhetorick, and Grammar. Neither have I undertaken to reckon up all places of Scripture, which may be

be reduced to the ſeveral Heads here Treated of, but onely ſuch as have in reading occurred to my own obſervation, and ſome that have been obſerved by *Glaſſius*, and ſome others in ſuch things as they have Treated of. Others may in their reading obſerve more, as I can eaſily my ſelf every time I read over the Bible, the Scripture being too rich a Treaſury to be exhauſted at once. Some other things I intended to add, but later thoughts have taken place. Onely whereas it is a common complaint amongſt good men, that they cannot remember what they read, but are apt to forget much of it, ſuch may do well to conſider, how much the underſtanding, the affections, and the memory do help each other; what we underſtand and comprehend well in our minds, we do more eaſily remember, and what we love and delight in, we think much of,

and ſo it makes a more deep and laſting impreſſion. *David* delighted much in the Law of God, and it was his continual meditation, *Pſal.* 1. 2. 119. 97. Now the whole Scope of this Treatiſe is, that we may better underſtand the Scripture. And that we may more delight in the Word of God, let us eſpecially obſerve theſe two Directions. Firſt, Let us indeavour to be well aſſured of our intereſt in the promiſes of it. A guilty conſcience cannot take delight in the Word, becauſe, as *Ahab* ſaid of *Micajah*, 1 Kings 22. 8. It doth not propheſie good concerning him but evil; but he that is aſſured of the pardon of his ſins, and of the favour of God, may look on all the Threatnings as cancel'd Bonds, and as he that is his Fathers Heir, and Executor, doth with more delight and pleaſure peruſe his Fathers Will, and the Evidences of his Eſtate,

ſtate, than his Lawyer that reads them only to know how to adviſe his Client, ſo he that reads the Goſpel as his Saviours Laſt Will and Teſtament, and the Promiſes as his own Evidences for Heaven, and for the Legacies left him by his dying Redeemer, will find more comfort and ſweetneſs therein then thoſe who toile and labour in the ſtudy of it, only that they may know how to counſel and inſtruct others. Secondly, Let us pray with the Apoſtle, *Epheſ.* 1. 17. That God would give us a Spirit of Wiſdom and Revelation in the knowledge of Chriſt; there is a Spiritual illumination which Believers do in a different meaſure partake of, not to reveal new Objects to them, but to reveal Spiritual things already revealed in Scripture in a ſpiritual manner, and things appear to us according to the light whereby they are repreſented; a Picture if it be not rightly placed,

looks like a *ſpectrum*, or ſome hideous frightful thing, which, if we hang it in a true light appears lovely and beautiful, ſo thoſe things which appear, as Chriſt did to the *Jews*, Iſa. 53. 2. As having no form or comelineſs, nor any thing why we ſhould deſire them, when they are ſeen only by the dim light of our natural underſtandings, ſeem moſt deſirable and lovely to thoſe who have received the Spirit of God to know the things that are freely given to them of God.

CHRISTIAN

Christian READER.

THE things which in any Book or Treatise, may prevail unto its serious perusal, by those who desire, and design their own advantage by what they read, are the Subject matter of it, and the manner of its handling. The choice therefore of an useful or important Subject, with a due management of it, are the things that are expected from such as undertake the publishing of their Indeavours in this way, for the benefit of others. Where there is a defect in either of these, it is not by the other to be supplyed, nor indeed any other way throughly to be made

made up. But we find by experience, that in the multitude of Books, wherewith the World in all Languages is repleniſhed, the Subject Matter *of ſome of them is plainly flagitious; of many vain and curious; of more, on various accounts, ſo uſeleſs, as that mankind without the leaſt prejudice or diſadvantage to their preſent welfare, or future bleſſedneſs, might well have paſſed the courſe of their Pilgrimage, in an utter unacquaintedneſs with them. Let a* Subject *of this nature be fixed on, and all the expenſe of Wit and Learning, that is laid out in its management, or for its improvement; all the Ornaments of Method, Order, and Eloquence, with which it may be cloathed; all the allurements of Fancy, and* Rhetorick, *that may be diſplaid to court the minds of Men, into its embracements, are debaſed by it into an utter Worthleſneſs, and Uſeleſneſs. It is all but like the hewing of a Stock into the* Similitude *of a* Man, *then*

then Lavishing, *as the Prophet speaks,* Gold out of the Bag *for its Adorning; that men weak, credulous, and superstitious, may yield it the valuation which they suppose due to something greater then themselves. For, however* Subjects *Vain and Light, may be trimmed and set off, to please the gazing fancy of some, and prevail to an esteem and valuation in others; yet to a mind that looks after substance, and solid improvement in Light, Wisdom, and Understanding, they can never be render'd acceptable, or suitable. Like* Mushromes, *and some other noxious Fruits of the Earth, they may be so* condited, *as to render them* grateful *to the Pallate, but never* Wholesome *to the Stomack.*

On the other hand, Subjects *of real Worth, may be greatly disadvantaged in the* Manner *of their handling. When Men have not a full and clear comprehension of the Matter*

ter undertaken by them, to be delivered unto others, when they are not able to afford it that Light, Order, and Perspicuity, which may give it a fair conveyance to the minds and understandings of the Readers, they leave neither them nor it, any way indebted unto them. When any take a burden on their shoulders too heavy for them, they do but reel, and stumble under it; seldom dispatch any work to the profit of themselves or others. Hence we often see Truth more prejudiced by a weak and feeble—defence, then by the strongest and most vigorous opposition. Doubtless a good Subject deserves to be well handled; and when these things concur, then, and then alone, is a Book or Treatise worthy a serious perusal. And such, if I be not greatly mistaken, will the Reader find the ensuing Discourse. For the Subject Matter of it, it is the most noble and excellent, that the mind of Man hath given unto it, to contemplate upon,

next

next unto that which is the especial Subject of its self? or God in Christ reconciling the World unto himself. *It is the* Scripture *concerning which the* Authour *of this Subject discourseth; of which, as no man can speak or think according to its worth, or the benefit which we receive by it; so it is the duty of all men to esteem, embrace, and improve it, as the most excellent outward blessing that ever God intrusted the World withal. It is also on that especial concernment of it, on which all other excellent things that belong unto it, do depend, which he hath chosen to insist; namely,* the right understanding of it, *and the means thereof. And whereas there is a* Spiritual saving understanding *of the Mystery and Truths contained in the Scriptures, and a* rational understanding *of the words, and Propositions, wherein those Mysteries and Truths, are contained and exhibited unto us, (which is not a*

double,

double, or twofold understanding of the Scriptures, but the same act of our minds under various qualifications is intended.) The Reader will find such Rules, Helps, and Advantages, of, and for the one and the other in the discourse, as he will have cause highly to vallue and bless God for; especially it is the Latter, *or the right understanding of the* Genuine sense, *meaning, and intendment of the expressions and propositions of Truth in the Scriptures, as they are laid out of the way of an ordinary, unskilful, or indiligent observation, in* Tropes, Figures, *and other such* Schemes *of Speech as the Scripture abounds with, that he designs to promote.* Figures *and* Tropes *of Speech are common unto, and usual in all Languages, and where they are duly used, and derived from a just* Analogie *or proportion of one thing to another, they have not only a special Grace and Elegancy, in them, and accompanying of them, but*

also a great Efficacy to insinuate and communicate the Sense intended in them unto the minds of others.

And as they are more natural *unto, and more* comely *in some* Languages *then others; so in none have they that Grace,* Emphasis, *and Efficacy, as in the sacred* Hebrew; *especially as used by the Penmen of the Holy Ghost. Here lies the Sole disadvantage that attends them; that whilst the* true reason *of them is not understood, nor wherein their nature or* Figurativeness *doth consist, they render the Sense intended in them* obscure, *and put difficulties upon the understanding of the true import of what is expressed in them. Remove this* Disadvantage *by declaring, the nature, use, and intention of them, (all which may be done by general Rules, whereunto particular instances may be reduced, & be unfolded by them) and those passages which from their* Figurativeness *were attended with a discouraging obscuri-*

ty

ty, will be found to have a special Grace, in themselves, and compliance with the understandings of them who inquire into them. In this last hath the Learned and Pious Authour *of the ensuing* Treatise *laboured to good purpose, and with good success. Neither hath he only collected a great number of such* Figurative Expressions, *scatter'd throughout the whole Scripture, which he hath reduced to their proper Heads or Rules, and therein given their* Genuine sense *and Expositions so far as they are* Figurative, *a work of singular use; but also hath laid down, and unfolded sundry other excellent Rules and considerations tending to help and further sober and humble Christians unto a right understanding of the Word in General. This is the* Subject *of the ensuing Treatise; which whether it deserve a serious perusal or no; Let those who know what their Duty is,* to search the Scripture, *and what bene-*

fit

fit through the assistance of the Grace, & supply of the Spirit of Christ they do receive thereby, judge, and determine, I thought to have added somewhat distinctly concerning the Authors manner of handling the Subject, *which he undertook to mannage, but I find that I have sufficiently prevented my self in what I have already spoken, concerning the* Subject *of his* Discourse, *which could not be well considered, without a respect also to the* manner of handling it. *I shall therefore only say, that if other* READERS *find the same satisfaction with my self, as to the Order, Method, Perspicuity, and Sound Judgment in them all, that the Author hath employed and exercised in the whole; they will conclude that he hath aquitted himself,* as a workman that needeth not to be ashamed; *And for my own part, as I did not come voluntarily unto, much less did intrude my self into this* prefatory service, *but ingaged in it, upon the earnest de-*

sire of them concerned in the publishing of the Book; and as I know not, that my testimony can, or ought to add any thing of esteem or respect unto it; So, I am very glad I had the occasion seriously to peruse it, and shall pray that there may be such a blessing upon this endeavour, in the furtherance of the knowledge & edification of many by it, as that the Author *may be encouraged to proceed in Studies and Labours of the same kind, unto the good and profit of the Church of God. For I do know, that the day is approaching, wherein it will appear, that we could not better spend our time, pains, and strength in this world, then in seeking that light from, and using its own light in the declaration of that* good Word of God's Grace, which is able to build us up, and give us an inheritance among them that are sanctified.

JOHN OWEN.

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Lord Hattons *Psalter.* 12°.

An

AN INTRODUCTION TO THE SCRIPTURE.

CHAP. I.

Sect. 1.

WHat is said of the Revelation of *John* in particular, is true of the whole Scripture in general. *Blessed is he that readeth, and they that hear the words of this Book.* But as there, the blessing is not promised to all that read, but to those that read, so as to keep the things that are written therein: So it is not any reading of the Scripture, which will make a man happy, but such an attentive diligent reading, as doth search out the hidden Treasures of Wisdom that are to be found therein, and lay them up in the heart,

that having the Word of God dwelling richly in us, in all Wisdom, we may be able to improve it to the benefit, and advantage of our own, and others souls. And to perswade us to such a reading of it. First, let us consider the *Author* of it. *All Scripture is given by inspiration of God*, 2 Tim. 3. 16. And *holy men of God spake as they were moved by the holy Ghost*, 2 Pet. 1. 21. Yet it is necessary that we here observe; First, that every part of Scripture, *Materially* considered, was not first inspired by God, that is, he did not first inspire every word recorded in Scripture, when it was uttered by the Author, for there are many things in Scripture, which were wickedly spoken by wicked men, & many other things which were weakly, and passionately spoken by good men: yet the things, *formally* considered as they are Scripture, are of God, that is, it was by Gods ordination and appointment, that these things were recorded in Scripture for our use: wherefore, when we read the Speeches of wicked men (though there may be an holy use made of the worst things) and they are for this end left on record

in

in Scripture) we are not to esteem them as the Counsels, or Oracles of God, unless God himself do testifie his approbation, or inspiration, as in the Propheſies of *Balaam*, and *Caiaphas*, Joh. 11. 51. And many Speeches of good men likewise, or of those who may in charity be thought such, as *Jobs* friends, *Gamaliel*, and others are not presently to be received, as inspired by the Spirit of God, but are to be tryed by other Scriptures, which are undoubtedly so inspired, such as are the Commandments which were written by the Finger of God, the Sermons of Christ, and such Sermons, and Messages of the Prophets, and Apostles, as they, delivered by a Divine Misſion, and Commiſſion. Again, though holy men of God speak as they were moved by the Holy Ghost; he did not so move them as to offer any violence to their natural Genius, whereof they have left some tincture in their several Writings (even the Prophets themselves, who were moved more exstatically, and had more strong raptures than the Apostles, that received Divine Revelation with more calmness) as the Liquour savours of

the Veſſel wherein it is carried, and as ſome thing of the Scholar may be ſeen in what he writes, though his hand be guided by his Maſter. Let us conſider *David*, as one naturally addicted to Muſick; *Iſaiah*, as a Courtier, and of a Noble Deſcent; *Amos*, as an Heards-man; *Luke*, as a Phyſitian; *John*, as the boſome friend of his Maſter; *Paul*, as one brought up at the feet of *Gamaliel*; and we ſhall find that they all write like themſelves, and there is ſomewhat of their own Genius in their ſtile; though nothing of ſinful infirmity. Yea, the Spirit of God works ſo connaturally, as the things, that are written in Scripture by ſome of the Pen-men thereof, ſeem to be the genuine fruit and product of their own reaſons, and underſtandings. *Solomon* in his Writings, ſpeaks as a man delivering prudent advice and counſel, like a wiſe underſtanding man, when yet his Wiſdom was at firſt given him of God, 1 *King.* 3. 12. and by a Diligent weighing of thoſe words of the Apoſtle, *Heb.* 12. 5, 6. We ſhall ſee that what he cites, he cites rather as the Words of God himſelf, then of *Solomon*. Wherefore

fore it is probable, that the Apoſtle where he ſeems to give his advice only, as one that was faithful, not pretending to any command from God, intends onely that there was no command already extant in the Scripture about ſuch things; but yet that he ſpake as one guided by the Spirit of God, which is a *Spirit of underſtanding, and wiſdom, and counſel*, Iſa. 11. 2. So 1 *Cor.* 7. 12, 25, 40. 2 *Cor.* 8. 8, 10. Now this conſideration of God being the Author of the Scriptures, ſhould be a great inducement to a diligent attentive ſtudy of them. This is the *Preface* whereby the Prophets do uſually invite attention to their meſſages, *Thus ſaith the Lord*, ſee *Jer.* 13. 15. For firſt, God hath a Soveraign Power and Authority over us, and this is the Foundation of all our Obedience; wherefore God doth ground all the Precepts of the Moral Law upon this, I *am the Lord thy God*. Secondly, he is a God of infinite Wiſdom, and therefore we ſhould more diligently attend to what he ſpeaks. *Job* being a man of great repute for Wiſdom in his Generation, with what earneſt expectation did they wait for

his words? and with what reverence, and attention did they hearken to them? *Job* 29. 21, 22, 23. If we ſhould hear of ſome Book put forth by ſome Perſon of great Eminency for Parts, Learning, Wiſdom, how earneſtly ſhould we long for a ſight of it? If we had onely heard of the Wiſdom of *Solomon*, by what is recorded in the firſt Book of *Kings*, concerning him; what would we have given for a Book of his *Proverbs*, or to have heard what judgment he would make of the things of the world, after he had, by the advantage of his riches and wiſdom, tried the utmoſt of what is in them, and extracted, as it were, the Quinteſſence of every Creature? had we heard of Chriſt only, from the report which *Joſephus* makes of him, who tells us, *Antiquitat.* Lib. 18. Cap. 4. *There was one Jeſus a wiſe Man (if it be fit to call him a Man) who did wonderful works, and was a Teacher of ſuch as willingly receive the Truth, and had many followers, both Jews and Gentiles; this was Chriſt, who being accuſed by the chief of the Jewiſh Nation, was by Pilate condemned to be crucified, yet thoſe that loved him at firſt, did not hereupon forſake him, for he ap-*

appeared to them alive the third day, according to the prædictions of the Prophets, who had foretold this, and many other wonderful things concerning him. Or had we likewise heard that he was so admired for his Doctrine that the Officers who were sent to apprehend him, came and told the Governors that *he spake as never man spake, John* 7. 46. We should at any price have purchased some of his Sermons: many bewail the loss of the *Sybills* writings; and other lost pieces of learned men: here we have that which is of greater Authority, dictated, by a more infallible, and divine Spirit, a Book dropt from heaven, in which we have an Essay of the manifold wisdom of God: but such is the vanity of our minds, that we admire what we want and cannot obtain, and neglect what we have, though far excelling what we so much admire.

Spernimus in commune omnes præsentia. *Sect.* 2.

Next after the *Author* of the Scriptures the *matter* of them is to be considered. Such is the innate desire of knowledge in man, that we find in the first and second Chapters of *Ecclesiastes* that *Solomon* first applied himself to

the ſtudy of Wiſdom; but not finding that ſatisfaction therein which he expected, he gave himſelf to enjoy pleaſures: but the contentment which he found therein, fell ſo far ſhort of what he found in the ſtudy of wiſdom, that he returned to that again. There is certainly no Book in the world which may more fully anſwer this deſire in man than the Scriptures, which are filled with ſuch things, as ſeveral men according to their various Genius and inclinations are delighted with. Some delight in *Antiquities* and to ſearch into ancient Records. Now all other Books are but of yeſterday compared with the Scriptures, which go higher than any other Hiſtory by many hundreds of years, and give us a clear account of things which happened in the Old World, which the moſt ancient of all other Hiſtorians can inform us nothing of. For delightful ſtories of ſtrange remarkable providences of God, of noble and daring atchievements of men, the various fortunes which many have tried, and the ſtrange diſaſters and difficulties, which many have paſſed, and at length arrived at the height of honour and greatneſs,

or

r ſome good iſſue of all their adven-
ures and dangers, there is no Book can
urniſh us with more eminent inſtances
han the Scriptures. What Hiſtory can
parallel the Stories of *Joſeph*, *Moſes*, the
Children of Iſrael, dwelling in *Egypt*, go-
ing out thence, entring into the Land
of *Canaan*? of *Sampſon*, *David*, and his
Worthies? *Solomon*, *Elias*, *Eliſha*, *Eſther*,
Job, *Daniel*, the three *Hebrew Children*,
Nebuchadnezzar, and many others? For
Rhetorick the whole Scripture abounds
with *Tropes* and *Figures*; and although
here is nothing *Pedantick* in it, there is
ſuch a mixture of loftineſs and gravity
as becomes the Author, and matter of
it: ſo as we may boldly affirm with *Mi-
randulanus* and *Morney* (the Glory of the
Italian and *French* Nobility) that the
flower, and maſter-piece of *Grecian O-
ratory*, is not to be compared with the
Eloquence of the Prophet *Iſaiah*. For
natural Philoſophy (beſides many other
things) we have a clear account there
of the Original of the World, and all
Creatures in it, as likewiſe what the end
of it ſhall be, which others have made
but uncertain gheſſes at. For *Moral
Philoſophy* the Scripture only doth exact-
ly

ly teach it. None of the *Heathen Philo-*
ſophers could ever find out the *Summum*
Bonum, or chief happineſs of man an
the way to it, or give ſuch clear inſtru
ctions as the Scripture about Vertues
Vices, Paſsions. As for *Politicks*
there are none ſo exact as thoſe deliver
ed in Scripture, *Deut.* 4. 6, 7, 8. yea
ſome learned men think that the *Athe*
nians, who were ſo famous for thei
Laws, borrowed ſome help from *Moſe*
for the making of them. For *Meta*
phiſicks, if the proper act and chief en
of them be the contemplation of Go
(wherein the chief happineſs of ma
conſiſts) as *Suarez* the great Maſter o
them affirms; they are no where elſe
be learned but in the Scriptures: then
alſo we have the beſt account of Ange
and Spirits, and of the Soul in the ſta
of ſeparation from the Body. If any de
light in a more abſtruſe kind of learn
ing, as ſecret and ſublime *Myſteries*, Pra
dictions of things to come, the Scriptur
excells all other Writings, herein a
ſuch myſteries, as *the Angels deſire to lo*
into, 1 *Pet.* 1. 12. he that deſires to ſe
more of this Subject may, amongſt man
others, read *Alſteds Triumphus Biblicu*

I speak not this to perſwade any to read the Scriptures onely to ſatisfie their curioſitie: but to vindicate them from the contempt of ſuch as look upon them as flat, and low (like *Politian* that preferred *Pindars Odes*, to *Davids Pſalms*) and think there is nothing in them to entertain or invite generous noble ſpirits, or raiſed and refined wits.

A third thing which ſhould induce us to a diligent ſtudy of the Scriptures, is the neceſſity, and uſefulneſs of them. They are *no ſmall thing, they are our life*, Deut. 32. 47. The world without them, is but a *dark place*, 2 Pet. 1. 19. wherein we are apt to loſe our way, *Joh.* 12. 35. *to ſtumble and fall.* Joh. 11. 10. But the Scripture is a light to us, *Pſal.* 119. 105. Prov. 6. 23. *It is able to make the man of God perfect, and to furniſh him throughly for every good work*, who is to give Inſtructions, Reproofs, Conſolations to others, 2 *Tim.* 3. 16. *Cap.* 4. 1. there are Precepts, Promiſes, Threatnings, Types, Similitudes, Examples, of the uſe of all which, I ſhall have an occaſion in the inſuing Treatiſe to ſpeak; The *Philoſophers* in vain ſought *Sect.* 3.

ſought after happineſs by the light of Nature; but we may ſay as *Paul* in a like caſe, what they ignorantly ſeek after, that doth the Scripture declare to us, and we may obſerve that thoſe, who, neglecting the Revelation of God in his word, attend onely to the light of Nature within them, are led thereby to a Heatheniſh Religion, attaining indeed to ſome degree of Morality, wherein yet they have been excelled by many Heathens: But they have with the *Grecians*, 1 Cor. 1. 23. accounted the Preaching of the Croſſe of Chriſt fooliſhneſs. One that loves knowledge, and delights to ſatisfie his own mind in the *Theory* of *Phyſick*, may with pleaſure hear a *Phyſitian* diſcourſe of the Nature, Cauſe, Cure of a Diſeaſe: but a Patient that conſults with him for counſel, and direction, attends more diligently to what he ſaith, and is more affected with it. The excellency of the matter contained in the Scriptures, may invite ſome to read it, to ſatisfie their curioſity; and the Angels who are leſs concerned in it then we, delight in the contemplation of the wiſdom and goodneſs of God, which are ſo conſpicuous

tuous therein; but ſinners ſhould give more heed thereto, that have nothing elſe to ſhew for heaven, and *think therein to have everlaſting life*, Joh. 5. 39.

Another thing which may perſwade us carefully to attend to the Scriptures, is the truth and certainty of them. Every man is a lyer, either through weakneſs, or wickedneſs: ſo that there is no other writing wherein we may not ſuſpect ſome errour or miſtake, and it abates much of the pleaſure, and ſatisfaction, which we ſhould have in reading of any Authour, when we cannot be free from ſuch a ſuſpicion of being deceived by him, whether it be relating matter of fact, as in Hiſtory; or in preſcribing Rules, and directions as in Arts, and practical Sciences. We ſhould with much more delight read Books of *Husbandry*, *Phyſick*, and other things, if we were aſſured that the Rules which they lay down would not fail in the practice, but effect what the Authors promiſe. Now in reading Scripture we are ſecure, and free from all ſuch ſuſpition, having to do with a God that cannot deceive, or be deceived. For the Hiſtory of Scripture we may *Sect.* 4.

may be sure that the things there related, were not feigned, as those things which men read in *Romances*, and many other Histories: and we shall not fail of what is promised upon the observation of such directions as are given us in Scripture, as many times we do of the success, which is confidently promised upon the observation of such Rules, as are delivered in Physick, and many other Arts and Sciences, for certain Truths, or approved Experiments, supposing the Authour of the Scriptures to be a *God that cannot lye*, Titus 1. 2. to prove the Divine Authority of the Scriptures, is not my task at present, something I have done towards it in another Treatise, and it hath been fully done by others, who have professedly applyed themselves to that work.

Sect. 5. A fifth thing which requires our greatest care, and diligence in reading the Scriptures, is the Difficulty of them. I alledge not this to dissuade mean unlearned men from reading them, who may be fitter to read them, perhaps then many great *Rabbies*. The Apostle doth not say. 2 *Pet.* 3. 16. that they are ἀγράμματοι, or, ἰδιῶται illiterate persons, or such as understand

erſtand onely their own Language, or other Tongue, who wreſt the Scripture to their own deſtruction, but ἀμαθεῖς ſuch are not *taught of God*, have not *learned of the Father*, Joh. 6. 45. or are *unskilful in the word of righteouſneſs*, Heb. 5. 13. they give underſtanding to the ſimple in thoſe things that are of neceſſity to ſalvation, when they come to them with a humble ſpirit willing to learn, *Pſal.* 19. 7. Yet there are many things difficult both in reſpect of the *matter*, as thoſe Miſteries, which the Spirit onely reveals, *that ſearcheth the deep things of God*; and likewiſe in reſpect of the *manner* of delivery, becauſe of the *proprieties* of the Languages wherein they were delivered, the Manners and Cuſtoms of the the times and places, wherein they were ſpoken, to which many expreſſions have reference, and from whence they took their riſe. God will not have his word to be careleſly, and ſlightly read, he hath left it ſo as to bring us oft upon our knees, and make us glad to ſerve our ſelves of all thoſe means, which he hath furniſhed us with, to help us in the underſtanding of it, to excerciſe our diligence, to check

check our curiosity, to humble us fo
our ignorance, and let us see that w
do not know all things :. Yea, *Tertullia*
is not afraid to affirm, *Cap.* 39. *Adversu*
Hæreses, that *God in judgment hath lef*
some things so in Scripture, as to minister
matter or occasion of stumbling to Heretick
which is no more then what Christ him
self hath in effect spoken, *Mark* 4. 11, 12
Though Parables were a plain and easi
way of teaching, to such as would humb
ly inquire into the true sense and mean
ing of them; yet they were an occasion
of stumbling to such as were proud
and wise in their own conceit.

Sect. 6. The sixth Reason, why we should di
ligently study the Scriptures is
the danger of misinterpreting them
Men many times *wrest them to their own*
destruction, 2 Pet. 3. 16. There is no
thing that hardens men more desperate
ly, then Scripture misunderstood;
this leaves no place for repentance, bu
men justifie their errours (whether in
judgment, or practice) if they think
that they have Scripture on their side.
For this cause the *Jews* rejected Christ,
not rightly understanding the Prophe-
sies of the Old Testament concerning
him,

him, and expecting the coming of *Elias* before the *Messiah*, *Mat.* 17. 10. through a mistake of that place. *Mal.* 4. 5. and hence they proceeded to the greatest severity against the followers of Christ. *Joh.* 16. 2. hence likewise proceeded the most pernitious practical errours; most men pressing too far some passages of Scripture without a due comparing of them with other places, either trust to their works for Salvation without faith, or to a vain dead faith without works: And I have oft found it to be the most effectual means to obviate or put a stop to prevailing errours, to open clearly the meaning of such Scriptures as have been the Seat of the controversies, and whereon such errors have been grounded, without taking notice of such errours, but on the by, and as we say *tanquam aliud agentes*, or as if we did not know any thing of such misinterpretations: For when men set themselves professedly to oppose the errours of others, it doth ordinarily exasperate and stir up that passion and prejudice, which disturbs mens reasons and judgement, so as they cannot calmly, and impartially weigh such things as are

propounded for clearing the things under debate and controverſie.

Sect. 7. Seventhly, By a diligent attentive reading of the Scriptures, we come to taſte the ſweetneſs of them and to feel the vertue and efficacy that is in them. *I can ſpeak it by experience (ſaith Eraſmus in his Preface to his Paraphraſe on Luke.) There is little good to be got by the Scriptures if a man read them curſorily or careleſly, but if he exerciſe himſelf therein conſtantly or conſcionably he ſhall find ſuch an efficacy in them as is not to be found in any other Book whatſoever.* And, *Petrarcha* hath likewiſe obſerved that there is a ſecret ſweetneſs in the word of God, which he taſted after he came to be acquainted therewith that he before deſpiſed. Wherefore we muſt as Chriſt enjoyns, *ſearch the Scriptures*, as men ſearch and dig for Mines or for hid treaſure *Joh.* 5. 39. *Prov.* 2. 4. theſe are the *field where the treaſure is hid Matt.* 13. 44. and it is not ſufficient for us once to walk careleſly over it, but we muſt ſeek, and ſearch, and dig again and again, if we would find and take up that precious treaſure which is in them, which we

we may find by experience (if we will obſerve) to be inexhauſtible: for we have thoſe things many times diſcovered to us in the Scripture by the Sermons, and Expoſitions of others, which we our ſelves could never obſerve in them: Yea in our own reading we find new freſh things diſcovered to us every time that we diligently apply our ſelves to the ſtudy of them: And we find our ſelves variouſly affected therewith at ſeveral times: That which at one time makes no impreſſion at all upon us, is at another time like Thunder from Heaven, as the beginning of *St. John's Goſpel* was to *Junius*: that promiſe which at one time we find no more ſavour in than in the white of an Egg, at an other time is, as the honey and honey-comb, and we are ſo ſatisfied with it, as with marrow and fatneſs. And the reaſon of this is either *natural* or *ſupernatural*: it comes to paſs through the weakneſs of our finite underſtandings, which are not able to attend to many things at once, ſo that we chiefly obſerve thoſe things in reading which our minds are moſt ſet upon, or abound moſt with when we read:

whether we be in doubt and look for counsell; or in distress, and look for comfort: as a man looking in a field or garden for such herbs or flowers as he hath present need of, easily overlooks others, that are not for his present turn, not much examining what they are, while, he sees, they are not what he wants: so that if at another time he want some others, he must make a new search, and then he observes such as he took no notice of before. And as men in reading the *Fathers* observe such things chiefly in them, as they bend their studies most to; as suppose a man exercise himself much in the *Popish* controversies, he will observe well such things in his reading as make for himself or against his adversaries, but would be able to give but a very imperfect account of the judgement of the *Fathers*, about the *Socinian* or other controversies. So we find in many commentaries on the Scriptures, they will be very accurate in explaining such places as are the chief matter of their studies, but slightly pass over such things as lye out of their way, or common road. But further, things ap-

appear according to that Luſtre which it pleaſes God to put upon them, and according to that light wherein he is pleaſed to ſhew them, *for we ſee light in his Light.* Pſal. 36. 9. So that we ſee Wells of conſolation and refreſhment in Scripture, when God will open our eyes to *ſee marvellous things in his Law,* *Pſal.* 119: 18. as *Hagar* when God (did not open a Well for her, but) opened her eyes to ſee a Well, *Gen.* 21. 19. and this, I deſire, may be mightily conſidered of Chriſtians, for then will all the *wayes of wiſdom be pleaſantneſs, and all her paths, peace: then will the yoak of Chriſt be eaſie, and his burden be light to us:* then ſhall we be firmly eſtabliſhed againſt all temptations to caſt off Religion, & grow weary of it: when by a diligent applying our ſelves to a ſerious hearty performance of the duties of Religion, and the ſervice of God: we ſhall taſte the ſweetneſs, and find the benefit of them.

Laſtly, We ſhould diligently ſet our ſelves to the ſtudy of the Scriptures, becauſe we have ſuch great advantages for it. God hath not left his mind to be imparted or communicated from one to another by tra- *Sect.* 8.

dition, as in the beginning of the world, but in writing that we may at any time consult with it: and it is reckoned as an aggravation of the sin of the *Jews*, that when God had *written to them the great things of his Law, they were accounted as a strange thing*, that is as that which did not concern them, or belong to them, *Hosea* 8. 12. Further we have the Scripture in our own Language, and not locked up from us in an unknown tongue, we have them printed and so sold at an easie rate, whereas formerly there were no Bibles, but what were written with great labour, and at great charge, so that Christians were glad to give more then for a few leaves of the Bible, then will now purchase the whole: and we do not live now in times when it is so rare a thing for a man to be able to read, as when it was thought to merit a malefactors pardon, so that they were allowed their book and were saved, if they could read: and we have now that advantage for understanding the Scriptures by Expositions on them, and other good books, which former ages never knew: though we should not be al-

allowed to make comparisons between antient, and modern writings, we have now the antient which they had in former dayes, and those of latter times as an overplus to them.

If any think their condition exempts them from this study of the Scriptures, or complain that they have not time for it: this would I know of them, if they think they are too great, whether they are great enough to contend with God, who hath given a special charge to Kings to study his Law, *Deut.* 17. 18. If they think they are too young, whether they are too young to be saved or damned, and whether God hath not given a special charge to such to *remember their Creatour in the dayes of their youth*, Eccles. 12. 1. in observance of which *Timothy learned the Scriptures from a child*, 2 *Tim.* 3. 15. If they are bound and subject to the command of others, whether the commands of men will exempt them from obedience to the commands of God; and whether, if we be the *servants of men*, we should not rather study to be the *Lords freemen*, 1 Cor. 7. 23. Further, I desire to know what men have time for; have they time to eat or *Sect.* 9.

drink or ſleep? Our Saviour ordinarily concludes matters of great weight and moment, with that grave *Epiphonema*, *If any man have ears to hear, let him hear.* So I may ſay, if any man have eyes to read, or reaſon to conſider, or time to live, let them not neglect the ſtudy of the Scriptures, which concern us as much, as the Paper did *Cæſar*, which was put into his hand, when he went laſt into the *Senate*; had he read it, he might have therein diſcovered the Conſpiracy which was againſt him, and have ſaved his life: So we may in Scriptures diſcover the deſign which the Devil hath to deſtroy our ſouls, and ſo be able to prevent it. Further, let us conſider how much time we ſpend vainly, and unneceſſary, in ſleep, recreations, idle diſcourſe, complemental viſits, ſtudying things curious, and unneceſſary, much of which we might better imploy in the ſtudy of the Word of God. We do not want time, as the *Moraliſt* hath well obſerved, if we had skill to improve the time we have. A *Jewiſh Rabbi* being asked by one of his Scholars, whether he might not learn the Greek Tongue; anſwered

ed, If he could find any time, which was neither night nor day, he might; but night and day were to be ſpent in the ſtudy of the Law of God. It is true, there are many things that we may read both for our pleaſure, and profit in Hiſtory and Sciences, but we muſt have a care of the main chance; they are the Scriptures that muſt make us *wiſe to ſalvation.* There are many things which may help us better to underſtand the Scriptures, and indeed every Book is to be valued according to the help and advantage that it affords us for underſtanding them: but we muſt take heed that we do not read the comment ſo much as to neglect the Text. *Luther* would oft wiſh his Books burnt, becauſe he was affraid men would thereby be taken off from the ſtudy of the Scriptures, as he profeſſes in his Commentary on *Gen.* 19. 29. To ſay nothing of the Decrees of *Emperours*, and *Councils* about reading the Scriptures, nor of thoſe who have ſpent much of their time therein, notwithſtanding their other great and important affairs; I will inſtance onely in *David*, who was a King, and had a trouble-

troubleſome Reign; and ſo it is likely many affairs of State to take up his time, and his thoughts, yet it is evident by his *Pſalms*, that he was ſo much taken up with the ſtudy of the Word of God, as if he had been an *Hermite*, or had given himſelf up wholly to a devout contemplative life.

CHAP. II.

Sect. 1. HOping that what I have already ſaid, is ſufficient to perſwade us to a diligent ſtudy of the Scriptures. I ſhall now proceed to give ſome directions, for our help therein.

First, Then let us every day allot ſome time for this work. It is true, we ſhould endeavour to fill up every empty ſpace of our lives, with ſome profitable exerciſe; and it is good for a man to take all opportunities for holy duties: yet (as *Seneca* ſays of reading *Philoſophy*) we muſt not make this our πάρεργον or a work for our ſpare and vacant hours. Some mens occaſions indeed may not allow them to ſet a part a particular hour or time to be ſpent conſtantly in ſuch an ex-

xercise, yet we should endeavour to rder our affairs, so as we may be able o command some time for a business f such importance: and though some ay account it a low formal thing to sk themselves in such cases, and have, s it were, their Canonical hours for heir devotion, yet we may find by exerience, that if we do not lay some ind of injunction upon our selves, our azie hearts will be ready upon every ight occasion to frame an easie exuse for the neglect of our duty: and hough I would not have any to lay a oke of bondage upon themselves, by ying themselves indispensably to one eremptory hour, and so making that ecessary, which God hath not made o: Yet I think it may not be inconvenient for any to lay a charge upon hemselves, what they cannot do at one time, to do at another, and if by ny necessary occasions, they be forced to omit what usually they do at other times, to make it up when they have more leisure and better opportunity.

As for such as are Masters of their own time they may do well to chuse the

the morning, not only becauſe our minds are then leaſt intangled with the affairs of the world, and ſo moſt free to attend ſuch a work as muſt not be done ſlightly and careleſly, but as it will be a good antidote againſt the infection of thoſe corruptions, which we live amongſt, and to fortifie us againſt the temptations of the enſuing day, as thoſe who live, where there is any contagion, do uſually drink ſomething in the morning to prevent infection. The evening alſo is a very convenient time to read ſomething in the Scripture, to compoſe our minds, and furniſh us with matter of meditation for the night ſeaſon, as Cattell feed towards the evening that they may have ſomething to ruminate or chew over again when they lye down to take their reſt. And for thoſe who abound with leiſure, and can at other times of the day read ſuch places of Scripture, as are only for inſtruction, it may not be amiſs (as ſome adviſe) to read the *Pſalms* of *David* or ſome ſuch other parts of Scripture, morning and evening, not reading them as we do other

ther parts of Scripture, onely or our instruction, but putting n the same Spirit or habit of nind with those holy men to make hem our own words, so far as they will suite our condition, and so urn them to prayers, praises, soiloquies, according as (the matter of them is. The measure of time to be allowed for this work may be ordered by Christian prudence according to men's several conditions, and imployments, some men may better spend an hour then others a quarter of an hour. Many indeed assign so many Chapters for every day as that a man may every year read over the Scripture, and indeed it was usual in the Primitive Church, to order the reading of it so, as they might goe through it in a year. But I think it not so convenient to stint ourselves to such a number of chapters, we should rather have respect to the matter which we have in hand, whether it be a story, speech, sermon, argument, reading till we come to the end of it that so we may the better comprehend it in our minds, though we read more

at

at one time and less at another.

Sect. 2. Having thus set a part some time for this duty, let us set our selves to it with a *good & honest heart*, *Luke* 8. 15. free from passion and prejudice *laying aside all filthyness, and superfluity of naughtiness. James* 1. 21. denying our own wisdom, and our own wills, not coming with preconceived opinions of our own resolving to make the Scriptures to bend to them, nor coming with *Idols in our hearts, least God answer us according to our Idols, Ezeck.* 14. 4. when men have a mind that something should be either true or good, or lawfull, and so would fain have the Scripture speak according to their own minds (like those that came to ask counsell of the Prophet (*Jer.* 42.) they come not to inquire of God what they *should* do, but to get his consent to what they *would* do: and God doth ordinarily suffer such to be seduced by their own lusts; to believe things to be according to what they have a mind that they should be, and as we say in our proverb, *as the fool thinks so the bell chinks*: so the Scripture sounds to such according to

to their own fancies, and those opinions wherewith their minds were foreſtaled. Let us therefore, when we come to read the word ſeriouſly conſider, what I have already ſaid of the *Author* of it, the *neceſſity* of it, the *difficulty* of it, the *danger of wreſting* it, that ſo we may read with due affection, and reverence *trembling at it*, as thoſe *Ezra* 9. 4. 10. 3. *Iſa.* 66. 2. 5. not to ſatisfie our curioſity or to get over a task but with a reſolution to do according thereto, and let that be the conſtant language of our hearts when ever we read the Scriptures, *Lord what wilt thou have me to do. Acts* 9. 6.

But we muſt ever remember when we goe about to read the Scriptures to lift up our hearts to God as *David. Pſal.* 119. 18. *open thou mine eyes that I may behold wondrous things out of thy Law.* For we ſee things in Scripture (as I have before obſerved) according to that light wherewith it pleaſes God to repreſent them to us, and as the light of the Sunne though it ſhine in its ſtrength, is not ſufficient to make a blind man ſee: *Sect.* 3.

ſo

so though the Scripture be perspicuous, and perfect in its kind, yet our understanding must be *opened*, before we can understand it, *Luke* 24. 45. There is indeed a common light of Reason, and some common illumination it may be of the Spirit, whereby many natural men may find out much of the mind of God in Scripture, and discourse profitably thereon, for the good of others; but it is by the special illumination of the Spirit, that we must understand things Spiritually, so as to have the *savour of the knowledge of Jesus Christ*, 2 Cor. 2.14. Yea, Prayer doth help much in understanding the Letter of the Scripture; there are many difficulties which a man may best overcome on his knees, and, I know, some have found that of *Luther* to be true, that *to pray well, is to study well*: and that of *Austin*, that *humble souls profit more by Prayer and Meditation, then by Reading, and Hearing.*

Sect. 4. When we have thus set our selves to read the Scriptures; there are two things which we should have a special regard to; First, the finding out the true sense; and proper meaning of what

what we read, and then inferring ſomething from it, which may be of ſome uſe to us, for informing our judgments, quickening our affections, directing our practice. It was a proper and fit queſtion which *Philip* put to the *Eunuch*, Act. 8. 30. For it is firſt neceſſary that we underſtand what we read, and then we may from one Truth infer many Practical Concluſions. I do not mean, that it is neceſſary for every one that reads a place of Scripture, to be able to reſolve every *Critical*, and *Philological* queſtion about it; but he muſt underſtand ſomething of the main ſubſtance of it. Now, for finding out the meaning of the Scripture, there are three things which we muſt chiefly attend to; Firſt, the words, and Phraſes; Secondly, the circumſtances of the place, which we have under conſideration; and thirdly, the *ratio rei*, or nature of the thing treated of, that we may not contradict right reaſon, or thoſe common Principles, generally agreed upon amongſt Chriſtians, according to the general ſcope of Scriptures, which are commonly called the *Analogy of Faith*.

Sect. 5. First, then we must consider the words of Scripture, God speaks to us in our own langauge, or (to use the Phrase of the *Jewish Doctors*) *the Law speaks with the tongue of the Sons of men*, and words have some determinate signification, else they were of no use, to no purpose; but as a *Trumpet giving an uncertain sound*, 1 Cor. 14. 8. But for their signification, we must have recourse to Use and Custome, as the rate of Money is not according to its real value, or intrinsick worth, but according to the usage of those Countries where it is currant: As, we know, both *French* and *English* peices of Gold pass for more now than formerly, when they first begun to be coyned: so neither do words always signifie the same thing, nor are they to be interpreted according to their *Etymology*, but according to that sense, which they have by use obtained, as we may observe in such words as *Tyrant*, *Villain*, *Pagan*, *Clown*, and many others, which were of better signification according to their true derivation, and primitive use, then now they are. And as Gold hath some grains allowed to make it currant

currant, if it be not of a just weight: so there are certain *Tropes*, and *Figures* allowed in Speech to make such words, and phrases pass, as will not bear a rigid interpretation. And yet further, some words in Scripture are separated to a special use, which they have not in Humane Authors, as the word *Schism*, *Heresie*, *Sanctifie*, *Temptation*, &c. so that when we hear the words of Scripture, we must presently consider what such words may signifie, how they are taken in Scripture, in which sense, amongst many, they are used in such a place, whether they are to be understood properly, or improperly: and as in writing Short-hand, though the same Character be used to signifie several words, or Syllables, yet by what goes before; and what follows, we know what it signifies, in such a place, where we find it so by the Context, and series of the place which we read, we may know how to interpret it: And as Circumstances do much alter the Nature of actions, so do they also much vary the sense of words and propositions: so that we must diligently observe the Persons, Scope, Occasion, Matter in

hand, Time and Place, where things were ſpoken. Yet this is not ſufficient to guide us in our Interpretation of Scripture, but we muſt conſider what the nature of things, right reaſon, common principles, and the general ſcope of Scripture will bear. Theſe muſt give the caſting voice, and bear the chief rule, ſo as we muſt rather admit an unuſual ſignification of a word, or an ἀνακόλουθον as they ſpeak, that is, expound a word in an unuſual ſenſe, wherein it is not elſe where to be found, or acknowledge (at leaſt) that we are not able to ſee the coherence of a place, then admit of any thing that is abſurd, irrational, contrary to common received Principles, or other clear Scripture. Neither is this to ſet up ſenſe or reaſon, or any ſyſtem of Principles above Scripture, to define the true ſenſe of it, but to expound Scipture by it ſelf; thoſe places that are more dark and obſcure, by ſuch as are clear and evident, and to make uſe of our ſenſe and reaſon to find out the true meaning of it, which the Scripture it ſelf allows, admitting ſuch limitations, and exceptions

as

as the nature of the things treated of requires; a plain proof, whereof we have 1 *Cor.* 15. 27. where it is said, *all things are put under him, it is evident that he is excepted, that did put all things under him.*

Now before I proceed to other Obſervations, I will reduce theſe general Rules to Practice, and ſhew the Uſe of them, by applying them to particular Inſtances; and I will begin with that place, 1 *Cor.* 10. 32. *Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.* *Sect.* 6.

Some hereby underſtand that we ſhould not grieve, or diſpleaſe any without juſt cauſe; now this Expoſition ſuits very well with the *Analogy of Faith*, and with the Spirit of the Goſpel; yea, it ſeems agreeable enough to the Scope of the place, if we conſider what follows, *ver.* 33. But let us examine the import of the word, according to its ordinary uſe in Scripture, and we ſhall ſee, that this interpretation doth not reach the meaning of the Holy Ghoſt: An *offence* according to the Language of Scripture, is an *occaſion of ſin*, Rom. 14. 13. And to offend,

fend, or give offence, is to give one occaſion of ſin, or to do that which may prove an occaſion of ſin, *Mat.* 5, 29, 30. So that we may give great offence to another, when we moſt pleaſe him, by doing that which may ſuit with his carnal intereſt, or ſinful humour, and ſo encourage, and embolden him to ſin. Indeed that place, *Rom.* 14. 15. ſeems to favour the former Expoſition; but if we well examine the whole matter, we ſhall find, that the Apoſtle ſpeaks there rather of wounding mens Conſciences by giving them occaſion of ſin, as 1 *Cor.* 8. 12. Then of diſpleaſing them, or croſſing their humours, putting the *Conſequent*, as it is uſual in the Scripture for the *Antecedent*. For another inſtance, take that of *David*, Pſal. 94. 19. *In the multitude of my thoughts within me, thy comforts delight my Soul.* According to the proper ſenſe of the words, abſolutely conſidered, as alſo according to the Analogy of Faith, we may underſtand them of that heavenly delight, which *David* found in holy meditation, a work wherein he was very much exercciſed, and whereof heavenly joy,

and

and delight is both a *natural* and *moral* effect: but, if we look into the context, and observe the occasion of these words we shall see that he speaks not of holy Thoughts, and Meditation, but of disquieting and perplexing thoughts, which did arise in his heart, in the time of his affliction, against which he found the consolations of God to be the most effectual remedy.

Sect. 7. Again we must carefully observe who it is that speaks in Scripture, sometimes God speaks, sometimes Christ, sometimes good men, sometimes bad men, yea Satan himself speaks. Sometimes the Pen-men of Scripture personate others, and we shall often find especially in Prophetical Scriptures, several persons brought in speaking, and a frequent change of persons, within a narrow compass, of which the 2 *Psalm* and the beginning of the 63. Chapter of *Isaiah* amongst many other places are clear instances: where sometimes God speaks, sometimes Christ, sometimes the Prophets in their own persons, or in the person of others. In History we must carefully distinguish the words of the *Historian*,

from the words of others related by him. As *Jer.* 26. 18, 19. We have the words of the *Elders*, in behalf of *Jeremy*, but if we take what follows *verſ.* 20, 21, 22, 23. as the words of the *Elders*. They ſeem impertinent, but take them as the words of the *Hiſtorian*, and joyn them with *verſ.* 24. and ſo they ſhew Gods ſpecial care of *Jeremy* in preſerving him from the rage and cruelty of *Jehoiakim* which *Uriah*, could by no means eſcape. So ſome take thoſe words, *Acts* 19. 5. Not for the words of *Luke* who wrote that Hiſtory, but as the words of *Paul* related by him.

We muſt likewiſe with the ſame diligence obſerve the perſon ſpoken of. If we ſhould not do this, we ſhould make a ſtrange interpretation of that place, *Job* 21. 19. In underſtanding the words, of Gods own Children, and not of the Children of wicked men.

We muſt in like manner obſerve the perſons ſpoken to *John* 7. 7. *Chriſt* ſpeaks to his carnal friends or relations *John* 15. 19. he ſpeaks to his diſciples, ſometimes the Prophets do by a *Mimeſis* or imitation perſonate

nate others as *Pſal.* 2. 3. *Iſa.* 14. 13. 14. 22. 13. 33. 18. 56. 12. *Jer.* 6. 4. 5. 1 *Cor.* 15. 32. *Col.* 2. 21. and ſome think that *Solomon* doth in ſeveral places of the Book of *Eccleſiaſtes* bring in the wordling or *Atheiſt* ſpeaking, though others think that the whole Book and every paſſage of it with ſome ordinary diſtinctions, may paſs for *Solomons*, we muſt further obſerve the ſcope, and occaſion of what is ſpoken; *Paul*, when he treats of juſtification, ſpeaks of it more ſtrictly, and accurately to refute ſuch as would confound Law, and Goſpel, making works the matter of our juſtification. *James* argues againſt ſuch as boaſted of a vain religion, and reſted in a dead Faith which was not accompanied with works. Our Saviour *Mat.* 19. 17. doth not give the ſame anſwer which *Paul* did to a like queſtion *Act.* 16. 31. becauſe he would take off a young man that was willing to juſtifie himſelf from confidence in his own righteouſneſs. *Paul* tells the *Galatians. Gal.* 5. 2. That if they were circumciſed, Chriſt would profit them nothing, yet he was circumciſed himſelf

ſelf, *Phil.* 3. 5. and he circumciſed *Timothy*, *Act.* 16. 3. But he ſpeaks of the time when circumciſion was aboliſhed and to perſons that did not plead for circumciſion to avoid the ſcandal of the weak, but as neceſſary to Salvation. So that place *Acts* 2. 44. Speaks of the time of Perſecution (as likewiſe 2 *Tim.* 3. 12.) And then the number of believers was not ſo great neither were they diſperſed in ſo many ſeveral places as now.

Sect. 1. The manners and cuſtomes of places are likewiſe neceſſary to be obſerved for the right underſtanding of many paſſages of Scripture, which firſt took their riſe from thence. A State of peace, and proſperity is expreſſed. *Zach.* 3. 10. By men's *calling their neighbours under their vines and fig-trees* becauſe in thoſe hot countries, they drew their vines over their Arbors, and their figg-trees were large and ſhady, and under theſe in time of liberty, and ſecurity, neighbours were wont freely, and familiarly, to converſe together. So *Mark* 1. 44. Chriſt commands the Leaper, that was cleanſed, *to go and ſhew himſelf to the Prieſt and offer for his cleanſing, thoſe things*

things which Moſes commanded for a Teſtimony to them. Now we cannot eaſily conceive how this ſhould be a Teſtimony to them, unleſs we obſerve that the Offering for a cleanſing was not to be made, till the Prieſt had well viewed the Perſon, and ſeen that he was perfectly cleanſed, ſo that this would be a clear Teſtimony of the Divine power of Chriſt in working ſuch a Miracle, *Lev.* 14. 3. 4. The Apoſtle ſaith *all things are lawfull for him.* 1 *Cor.* 10. 24. If we take this without any limitation, it overthrows all Religion and Morality at once: But if we conſider the matter which he hath in hand or what he is treating of, we ſhall find that he ſpeaks onely of ſuch things as are in their own nature *indifferent*, but in particular caſes become *good*, or *evil*, according to their various circumſtances.

Where none of theſe things whereof I have ſpoken, determine which is the proper and genuine ſenſe of a place, but there are ſtill various interpretations, which offer themſelves to us, all of like probability all according with the ordinary uſe of the Sect. 10.

the words with the circumstances of the place, with the Analogy of Faith, we may observe that common rule, *where the sense of Scripture is not evident, it is best to expound it in the largest sense*: that is (whether the Spirit of God do purposely leave things so doubtful for that end (as some think) or no) we may safely serve our selves of those various interpretations, which offer themselves to us. For example, If any doubt whether our Saviour, *Matt.* 6. 33. Intend a priority in time, or a preferring in our judgement, and esteem he shall be sure to reach his mind and not exclude the true sense of the place, if he do in the *first place seek the Kingdom of God*, beginning therewith, contrary to the old rule *virtus post nummos*, and likewise seek it with the greatest diligence and most ardent affection. So if any doubt of the meaning of that place, *Heb.* 12. 14. Whether it be without *Peace* or without *Holiness* that none shall see God, or without *following after* both, that is earnestly indeavouring after them, he shall make the safest interpretation of the place, that under-

understands it in the last sense, and so endeavours after both Peace and Holiness. The like may be said of many other places.

I Speak here of divers *literal* senses onely, and not of *Mystical* or *Typical* Senses, or of *Allusions*, or *Accommodations* of which I shall speak hereafter in convenient place.

CHAP. III.

I Shall now proceed to speak of some particular *Phraseologies*, or Forms of Speech used in Scripture, a due observation of which will conduce very much to a right understanding of many places therein: and that, which may deserve our consideration in the first place, is the different respect wherein actions are ascribed to persons, and wherein they may be said to be done. Divers Agents concurring to the same or to divers actions the action is ascribed sometimes to one, sometimes to another, so that we shall find that it is ascribed sometimes to the principal cause, or God himself who over Sect. 1.

over rules or hath the chief ordering of the Action.

Sect. 2. So he is said to *take away Labans cattle and give them to Jacob*, Gen. 31. 9. *To send Joseph into Ægypt*, Gen. 45. 5. *To destroy the Canaanites*, Deut. 31. 3. *To send several Nations against Judah*, 2 Kings 24. 2. *To slay Saul*, 1 Chro. 10. 14. *To send Peter to Annanias*, Act. 10. 20.

Sect. 3. Sometimes Actions are ascribed to him that commands them, or procures them to be done. So it said that *Abraham brought back the Sodomites goods* Ge. 14. 16. that *Pharaoh hanged the chief Baker* Gen. 4. 22. that *Joseph made ready his Chariot*, Gen. 46. 29. that *Aaron made the Calf*, Exo. 31, 35. that *David killed Uriah.* 2 Sam. 12. 9. that *Josiah brake the Altars which Ahaz, and Manasseh had made*, 2 Kings 13. 12. that *the Sons of Zebedee petitioned Christ*, Mark 10. 35. which they procured their Mother to do for them. Mat. 20. 20. that *Christ baptized more Disciples than John*, Joh. 4. 1. that *Pilate scourged Jesus*, Joh. 19. 1. and *wrote the Superscription, over him. ver.* 19. that *the Jewes crucified Christ*, Act.

4

4. 10. whereas they onely procured it to be done by the *Romanes.*

Sometimes they are said to do a thing who only consent to the Action, or approve of it, so it is said that *the men of* Shechem *slue Seventy persons.* Jud. 9. 18. who were slain by *Abimelech. verse* 5. that *Joab and Abishai slew Abner.* 2 *Sam.* 3. 30. when *Joab* alone did it *verse* 27. that *Ahab killed Naboth.* 1 *Kings* 21. 19. when his Wife procured it to be done. *verse* 7: &c. that *the Saints shall judge the world.* 1 Cor. 6. 2, 3. that *he that overcomes shall rule the Nations, and break them in pieces.* Rev. 2. 27. Sect. 4.

Sometimes they are ascribed to the Instrumental cause, so *Moses is said to bring the Children of Israel out of Ægypt.* Exod. 3. 11. (which was Gods work *verse* 8.) *to divide the Sea.* Exod. 14. 16. to *bring water out of the Rock,* Num. 20. 8. so *Conversion* and *Salvation* are ascribed *to the word* James, 1. 2. 1. *to Ministers,* Acts 26. 18. 1 Tim. 4. 16. *to private Christians,* James 5. 20. And by a like form of Speech we are said to *make our selves new hearts and new spirits.* Ezek. 18. 31. *or circumcise our hearts.* Deut. 10. 16. *to cleanse our selves.* 2 Cor. Sect. 5.

2 Cor. 7. 1. which we do in a sort concurr to the use of God's appointed mean. though all these are properly God's work. Deut. 30. 6. Ezek. 36. 25, 26, &c.

Sect. 6. Sometimes actions are ascribed to those who are only the occasion of them, so it is said that *God evil intreated the Israelites*, Exod. 5. 22. that *Adino slew eight hundred men*, 2 Sam. 23. 8. whereas it seems by, 1 *Chro.* 11. 10. that he slew but three hundred himself, and was onely an occasion of slaying the rest, that *Jeroboam made Israel to sin*, 1 Kings 15. 30. that *Elijah would deliver Obediah into the hands of Ahab to slay him.* 1 Kings 18. 9. that *the wrath of man shall praise God*, Psa. 76. 10. that *the prosperity of fooles destroys them*, Prov. 1. 32. that *Zedekiah should burn Jerusalem* Jer. 38. 23. that *Christ came to send a sword*, Mat. 10. 34. *to send fire on the earth.* Luke 12. 49. that *Judas purchased a field with the reward of iniquity.* Acts 1. 18. that *we should not destroy him with our meet for whom Christ died.* Rom. 14. 15: that *a woman may save her husband* 1 Cor. 7. 16. of the same nature are those Expressions.

Let

Let not your good be evil ſpoken off, Rom. 14. 16. *Let no man deſpiſe thy youth*, 1 Tim. 4. 12. *Let no man deſpiſe thee*, Titus 2. 15. that is, give no occaſion of theſe things. We may refer hither thoſe paſſages, 2 *Cor.* 10. 2. *chap.* 13. 10.

Sometimes they are aſcribed to thoſe by whom actions are not in a proper ſenſe done, but to thoſe who may be ſaid in effect, or by interpretion to do them. So it is ſaid that the preſumptuous ſinner, *reproacheth the Lord*, Num. 15. 30. that *they ſaid to David go ſerve other Gods*, when they drave him amongſt Idolaters, 1 *Sam.* 26. 19. that David *deſpiſed God*, 2 *Sam.* 12. 10. that *Jobs* own mouth *condemned him*, Job 15. 6. that he that hateth wiſdom *loves death*, Pro. 8. 36. He that ſpareth his rod, *hateth his ſon*. Pro. 13. 24. he that oppreſſeth the poor, *reproacheth* his Maker, *Prov.* 14. 31. he that refuſeth inſtruction *hateth* his own Soul, *Prov.* 15. 32. a fools mouth *calleth* for ſtroaks, *Prov.* 18. 6. he that hath pitty on the poor *lendeth to the Lord*; *Prov.* 19. 17. they that forſake the Law *praiſe* the wicked, *Prov.* 28. 4. that Judah *juſtified* Samaria in her abominations, *Ezek.* 16. 51. that the men *Sect.* 7.

of *Nineveh* and the Queen of the south shall *condemn* the Jews at the day of judgement, *Mat.* 12. 41, 42. that the unbelieving Jews *judged* themselves unworthy of Eternal Life, *Acts* 13. 46. they had done well, if they had in a formal and proper sense judged themselves unworthy of it.

Sect. 8. Sometimes they are ascribed to those that *permit* them to be done. So it is said the Lord *takes away*, Job 1. 21. that God *deceives* the false Prophet, *Ezc.* 14. 9. and *blinds* and *hardens* the unbelieving, *John* 12. 40. unless you will referre this and such like places to *Sect.* 20. or rather to *Sect.* 6. of this Chapter. thus we are to pray that God would not *incline our hearts to covetousness*, *Psal.* 119. 36. nor *to any evil thing*, *Psal.* 141. 4. nor *harden our hearts from his fear*, Isa. 63. 17. nor *lead us into temptation*, Mat. 6. 13. compare 2 *Sam.* 24. 1. with 1 *Chro.* 21. 1.

Sect. 9. Sometimes they are ascribed to many persons, when done onely by one of the number. So it is said the *thieves* mocked Christ, *Mat.* 27. 44. when it was onely one of them. *Luke* 23. 39. that the *Disciples* shewed Christ the buildings of the Temple, *Mat.* 24. 1. when it was but one of them.

Mark

Mark 13. 1. that the *Disciples* were angry with the woman, *Mat.* 26. 8. when it was onely *Judas*, *Joh.* 12. 4. so *Moses* is included with the rest of the people, *Exod.* 16. 28. *Hiram* with his servants, 2 *Chron.* 2. 16. the Prophets with the People in the confession of such sins as they had not been guilty of like them, *Ezra* 9. 10, 11, 12. and much according to the same manner of speaking the number *twelve* is retained, *Mat.* 19. 28. Though *Judas* was not to be reckoned with them, but another substituted in his place. See also 1 *Thess.* 4. 15, 17.

Sect. 10. Sometimes things are not to be understood of those individual persons of whom they are spoken, but of several successive generations. So that which is spoken of *Ishmael*, *Gen.* 17, 20. of *Abraham*, Gen. 18. 18. *of Rebekahs twins* in her womb, *Gen.* 25. 23. *of Esau*, *Gen.* 27. 40. compared with 2 *Kin.* 8. 20. *of Jacob.* Gen. 46. 4 compared with *Gen.* 48. 21. of *Abraham*, *Isaac*, and *Jacob*, *Exod.* 6. 4. of the *Children of Israel*, verse 8. is not to be understood of themselves alone, but of their posterity. Sometimes the present Generation is spoken to, and their ancestors in-

tended as *Judges* 6. 9. and many like places, ſometimes ſome perticular perſon or Generation of men is ſpoken to, but many Generations intended, as *Deut.* 4. 26. 32, 2, 3. *Amos* 1. 11. 2. 1. *Obad.* 11. So are we to underſtand what is ſpoken of Jeruſalem, *Matth.* 23. 35. and of *Babylon*, Rev. 18. 24.

Sect. 11. Sometimes that is ſaid to be *done* which is only *foretold* or *declared* to be done, ſo *Gen.* 27. 37. *I have made him thy Lord*, that is foretold that he ſhall be ſo. *Gen.* 35. 12. the Land which I *gave Abraham, and Iſaac* that is, which I *promiſed* or foretold ſhould be theirs. *Num.* 16. 7. ſhall be holy, that is ſhall be *owned or declared* ſuch. *Job* 5. 3. I curſed, that is foretold that it ſhould be ſo: *So to pluck up, to pull down, to plant, to build*, Jer. 1. 10. *To caſt out*, Jer. 15. 1. *to give, to drink*, *Jer.* 25. 15. is but to *foretel*, that theſe things ſhall be: ſo men are ſaid to *make* others, what they *prove* them to be, *Job* 24. 25. or *declare* them to be, 1 *John* 5. 10. to *make* themſelves that which they *boaſt*, or *pretend* to be. 2 *Sam.* 13. 5. *Prov.* 13. 7. *Job* 8. 53. 19. 7. In like manner we are to underſtand the word *Juſtifie*. Pſalm 51. 4.

Prov

Prov. 17 15. Luke 7. 29. James 2. 24. compared with *verſe* 18. ſo the word *ſanctifie*. Lev. 10. 3. Num. 20. 13. Iſa. 8. 13. Ezek. 20. 41. and *glorifie*. Lev. 10. 3: Pſalm 50. 15. Iſa. 44. 23. Mat. 5. 15. Luke 7. 16. 13. 31. Rom. 1. 21. Gal. 1. 24. Revel. 18. 7.

Sometimes things are ſaid to be *done*, which onely *ſeem* or are *reputed* ſo to be. As *Joſ.* 2. 7. It is ſaid the men *purſued* after the ſpies, which they only *thought* themſelves to do, for the ſpies were not gone but hid in the houſe. In the ſame ſenſe many think thoſe are ſaid to be *bought* by Chriſt which deny him, 2 *Pet.* 2. 1. compare alſo, *Mat.* 13. 12. with *Luke* 8. 18. ſo perſons are ſaid to *do*, that which indeed they *would do*, did not ſome extraordinary circumſtances alter the caſe, and quite change the nature of the actions, as *Mat.* 12. 5. it is ſaid the Prieſts prophane the Sabbath, becauſe to do any work on the Sabbath day; did in ordinary caſes prophane it, though there were a ſpeciall diſpenſation for the Prieſts work. By a like form of ſpeech, things are called as they are eſteemed. So 1 *Kings* 3. 21. When I aroſe in the morning *Sect.* 12.

to give my Child ſuck, behold it was dead, that is, that which I thought at firſt to be my child, or which was laid in the place of my Child; ſo Idols are *called* Gods, 2 *Kings* 19. 18. ſo is the *Devil* called (as is probable) becauſe men obey him, as if he were *God*, 2 *Cor.* 4. 4. and mens *Bellies*, becauſe in effect they make them ſo, *Phil.* 3. 19. ſo the preaching of the Goſpel is called *fooliſhneſs*, 1 *Cor.* 1. 21. Strange Doctrine, *another Goſpel*, *Gal.* 1. 6. many times alſo the Scripture ſpeaks *popularly* or according to the *vulgar opinion* not according to the *truth of the thing*: ſo it ſpeaks of the *ends* of the Heavens, and the *utmoſt parts* thereof, and the *foundations* of them, as if they reached no further, then our *Horizon*, or were ſupported by the mountains, *Iſa.* 13. 5. *Deut.* 30. 4. 2 *Sam.* 22. 8. ſo ſuch things are ſometimes ſuppoſed, (Though not aſſerted) which are commonly believed and may ſerve for illuſtration, though they be not certainly true, as that which is ſpoken of the Adder, *Pſal.* 58. 4.

Sect. 3. Sometimes a thing is ſaid to be done by him that only *deſires* it, and *indeavours* it,

or

or uſes proper means to effect it. So it is ſaid. *Gen.* 37. 21. that *Reuben delivered* his brother. *Eſther* 8. 5. that *Haman laid his hand* on the Jews. *Ezek.* 24. 13. that God *purged Iſrael* when he uſed the means of it. That *Paul pleaſed all*, 1 *Cor.* 10. 33. that the *Galatians* were *Juſtified* by the Law, *Gal.* 5. 4. ſo we may expound, *Matt.* 23. 8. *deſire* not, *ſeek* not to be called *Rabbi*. John 5. 34. I do not *ſeek*, or *endeavour* to receive teſtimony of men.

Sometimes that is ſaid to be *done*, which *ought* to be done. *Prov.* 16. 13. Righteous lips *are* the delight of Kings, *i. e.* they *ſhould* be, and they *love* him that ſpeaks right, *i. e.* they *ought* to do ſo. *Mal.* 1. 6. A ſon *honours* his Father, and a ſervant his Maſter, *i. e.* they *ſhould* do it. *Luke* 7. 19. *do* we look for another, *i. e. ought* we to look for another? ſo *Rom.* 2. 4. the goodneſs of God *ſhould lead* thee to repentance. *Rom.* 13. 3. Rulers *ought* to be a terrour to evil works, not to good. *Rom.* 14. 7. None of us *ſhould* live to himſelf. *Heb.* 5. 4. None *ſhould* take to himſelf the honour of Prieſthood, but he that is called thereto. In like manner may *Sect.* 14.

we expound, *Pſalm* 25. 12. in the way that he *ſhould* chuſe; and *Pſalm* 32.8. in the way that thou *ſhouldeſt* go. So in Scripture, things are frequently ſpoken of godly men, according to what ſhould be thought, it is not always really found ſo; as that he *is* merciful, and lendeth, *Pſalm* 37. 21. that his mouth *ſpeaketh* wiſdom, and his tongue *talketh* of judgment, *verſe* 30. that his mouth *is* a well of life, *Prov.* 10. 11. his tongue as choice ſilver, *verſe* 20. that his lips *feed* many, *verſe* 21. that he *is* bold as a Lion, *Prov.* 28. 1. ſee more in the following Section.

Sect. 15. Sometimes men are ſaid to *do* that which they *uſe* to do, or ordinarily do, ſo *Gen.* 25. 28. *Iſaac* was *wont* to eat of *Eſaus* Veniſon. *Deut.* 1, 44. as Bees *do*, i. e. as they are *wont* to do. So 1 *Sam.* 2. 6, 7. the Lord *kills*, and *makes alive*; that is, it is *ordinary* for him to do ſo. *Mark* 15. 6. *Pilate releaſed* to them one priſoner, *i. e.* was *wont* to do it. *Matt.* 27. 15. ſo *John* 4. 9. the *Jews* have *ordinarily* no dealings with the *Samaritans*. So *Joh.* 12. 20. certain *Greeks* were *wont* to come up to worſhip: ſee 1 *Kin.* 8. 41. ſo 1 *Cor.* 9. 25.

p. 25. they that ſtrive, are *uſually* temperate: ſo things are ſaid to be done, which *many times*, or *for the moſt part* happen ſo to be: ſee examples hereof, *Matt.* 26. 52. *Luke* 16. 8, 10. 1 *Cor.* 9. 7. 1 *Tim.* 5. 11. 2 *Tim.* 2. 4.

Sect. 16. Sometimes things are ſaid to be *done*, when there is a *continuation*, a *renovation*, or *repetition* of what was done before: ſo *Gen.* 18. 30. I will ſpeak, *i. e.* I will yet *again* ſpeak. *Levit.* 26. 11. I will ſet my Tabernacle, *i. e. continue* it amongſt you. *Luke* 11. 13. God will give his Spirit, *i. e. further degrees*, and meaſures of it to them that ask it. *John* 2. 11. his Diſciples *believed* on him, that is, were *confirmed* in their Faith: ſo *ver.* 53. they took counſel together to put him to death, *i. e.* did *renew* their conſpiracy more ſtrongly againſt him. See alſo *Job.* 14. 29. 1 *John* 5. 13. 1 *Sam.* 11. 15. it is ſaid, they *made Saul* King, when they onely *confirmed* what was before done.

Sect. 17. Sometimes things are ſaid to be done, when indeed they are not already done, but *inſtantly to be done*, or as we uſually ſay, as good as done.

And in this Language, Chriſt ordinarily

narily ſpeaks a little before his death, as *Mat.* 26. 24. the Son of man *goeth*, &c. *verſe* 45. the Son of man *is* betrayed. So *Mark* 14. 41. *Luke* 22. 19, 20. which *is* given, which *is* ſhed, and *verſe* 37. the things which are written concerning me, *have* an end. So *John* 17. 4. I *have finiſhed* the work which thou gaveſt me to do: *verſe* 11. I am no more in the world, I *come* to thee; all theſe things were preſently to be done. Again, things are ſpoken of, as already done in Propheſies, or Predictions, becauſe of the certainty of their accompliſhment; God calling things that are not, as if they were, as it is ſaid in another caſe, *Rom.* 4. 17. *Iſa.* 9. 6. Unto us a Child *is* born, to us a Son *is* given; and *Rev.* 18. 2. *Babylon is* fallen, *is* fallen. And here we may obſerve, that Propoſitions in Scripture, are ſometimes to be underſtood, not according to the *exiſtence* of things, but according to their *Eſſence* (as they ſpeak in the Schools) that is, they ſpeak not of what *is* at preſent, but of what *ſhall be*, or *may be*. So that Propoſition, there is no reſurrection. *Mat.* 22. 23. 1 *Cor.* 15. 12, 13. we are not to underſtand of the time

time when it was ſpoken, it was true, that there was then no reſurrection, but their meaning was, that there *ſhould never be* any reſurrection. So he that *believes* ſhall be ſaved, *Mark* 16. 16. that is, whoſoever ſhall at any time believe: and ſo he that *believes not*, ſhall be damned, that is, he that *ſhall never* believe: and there are a thouſand like Inſtances in Scripture.

Sometimes words implying actions, are not to be taken *ſimply*, or in a ſtrict ſenſe, but with a certain *adjunct*, or *qualification*. So to behold, or look upon, is to look with *pleaſure*, or ſinful delight, *Gen.* 39. 7. or with *diſdain*, and *contempt*. *Cant.* 1. 6. *Obad.* 12. *Mich.* 4. 11. *Hab.* 2. 15. *Mat.* 7. 3. to *reſpect* perſons, is to regard ſomething in them, ſo as to wreſt judgment, and decline from equity, for their ſakes. *Levit.* 19. 15. *Dent.* 16. 19. and many other places; ſo to *hear*, Iſa. 55. 3. *John* 8. 47. to *call* upon the name of the Lord, *Joel* 2. 32. *Rom.* 10. 13. to *confeſs* Jeſus Chriſt. *Mat.* 10. 32. 1 *John* 4. 15. to ſay that he is the Lord. 1 *Cor.* 12. 3. is to do theſe things *ſincerely* *Sect.* 18.

eerely, with an honest believing heart; to *hear* likewise, is sometimes so to hear, as to *understand*, John 6. 60. or as to *obey*, Jer. 13. 17. *Mat.* 18. 17. to *speak*, Jer. 1. 6. is to *speak readily*, eloquently. *Exod.* 4. 10. *to live*, is to live *in health*. Mark 5. 23. John 4. 50, 51. compared with the 52. sometimes to live in *happiness*, and prosperity. *Dan.* 2. 4. or joyfully, and comfortably; 1 *Thes.* 3. 8. or *blessedly*, and eternally. *John* 5. 29. *Rom.* 8. 13. to *love*, is sometimes to do it *inordinately*. 1 John 2. 15. sometimes *sincerely*. 1 John 4. 7. 12. to *know*, 1 Tim. 6. 4. is to know as we *ought*. 1 Cor. 8. 2. so some understand that *John* 1. 31. so to *serve* God; *Jos.* 24. 19. is to serve him in a *due manner*, to *sin*, 1 John 3. 6. 9. 5, 18. is to sin *freely*, or with full consent to work iniquity, to work, *Rom.* 4. 4. is to *endeavour* or *seek after a reward*, by working, *to eat, and drink*, is sometimes to eat, and drink *freely*, living after the manner of other men. *Mat.* 11. 18. *Luke* 5. 33. 7. 33. sometimes to do it *excessively*, Prov. 31. 4. Mat. 24. 38. and in that respect they called Christ a winebibber. *Luke* 7. 34. or a wine-drinker,

as

as the *Greek* word ſignifies, ſo to call men *Maſter* and *Father*, Mat. 23. 9, 10. is to do it as the *Jews* to the *Phariſees*, aſcribing to them too much reverence and authority: for the thing it ſelf is not forbidden, but allowed and practiſed in Scripture, ſo it is ſaid a thing *cannot* be done, when it cannot be done *juſtly* or lawfully, *Gen.* 24. 50, 34, 14, 39, 9. 44. 20. *Num.* 9. 6. *Acts.* 4. 26. 1 *Cor.* 3. 11. *Chap.* 10. 21. 2 *Cor.* 13. 8. or when it cannot be *fitly* or *conveniently* done, *Mar.* 2. 19. 6, 5. *Luk.* 6. 42. 1 *Cor.* 3. 1. and after the ſame manner may we underſtand that, *Gal.* 4. 15. if it had been *poſſible*, ye would have plucked out your eyes: or when it cannot be done without *difficulty*, Gen. 44. 22. Ruth 4. 6. 1 Sam. 16. 2. 2 Chron. 4. 18, 6, 6. Ezra. 10. 13. Eſther 8. 6. Luke 11. 7. John 7. 7. Revelation. 2. 2.

Sometimes that which is ſpoken is to be underſtood, with an *exception* or *limitation*, Gen. 2. 16. of *every* Tree, that is, except what is to be excepted, as in the following verſe, *Gen.* 5. 24. he was not *i. e.* in this life, *Gen.* 7. 21. *all* fleſh died, *i. e.* which was not in the Ark, *Sect.* 19.

Gen.

Gen. 6. 5. at the hand of *every* beast, *i.e.* which shall kill a man, and verse 6. *who so* sheds Mans blood, *i. e.* unless in lawfull war, or by chance, or in the execution of Justice: *Gen.* 14. 20. he gave him Tithes of *all*, *i. e.* of all the spoils that he had taken. *Gen.* 30. 33. *every* one that is not speckled, *i. e.* amongst my Sheep. *Gen.* 31. 34. He searched *all* the Tent, *i. e.* except under *Rachael*, Gen. 41. 48. He gathered up *all* the food, *i. e.* which they spared, or besides what they lived upon. *Gen.* 42. 38. he is left *alone*, *i. e.* of his mothers children. *Gen*, 47. 13. There was *no* bread in all the land. *i. e.* besides what *Joseph* kept. *Exod*, 14. 13. Ye shall see them again *no more*, *i. e.* alive or to trouble you, See *verse* 30. *Exod.* 30. 32 upon mans flesh *shall it not be poured*, *i. e.* except on the Priests, *Num.* 23. 21. he hath not beheld *iniquity* in *Jacob*, *i. e.* such as in the *Moabites*, or other Nations, or rather in *this case*, but their cause is good against the *Moabites*. Deut. 20. 19 thou shalt not destroy *the trees* thereof, *i. e.* if they be trees for meat, as verse, 20. *Deut.* 22. 15. shall bring forth *the tokens* of the Damosels Virginity, *i. e.*

if

if there be any such tokens, as verse. 20. *Deut.* 25. 13, Thou shalt not have in thy Bag *divers weights, i.e.* of the same kind, for they might have one for a *Shekel*, another for a *Talent*. Deut. 29. 6. Ye have not eaten *Bread, i. e.* Except bread from Heaven. *Exod.* 16. 12. *Jos.* 15. there shall not any man be able to *stand* before thee, *i. e.* to resist or withstand thee. *Judges* 20. 1. *all* the children of Israel went out, yet Chapter 21. 8. they of *Jabesh Gilead* went not, 1 *Sam.* 20. 26 *Saul* spake not *any thing that* day, *i. e.* of *David*. 1 King. 1. 40. *all* the people came up after him, *i. e.* except those that were with *Adonijah*, verse 41. 2 King. 11. destroyed *all* the Seed Royall, yet not *Joash*, ver. 2. 1 *Chron.* 10. 16. *all* his house died together, yet seven of his sons were afterwards hanged, 2 *Sam.* 21. 6. *Job* 31. 14. the words of *Job.* are *ended, i. e.* his plea for himself, for he spake again, Chapter, 40. 3. 42. 1. *Prov.* 6. 4. give not sleep to thine eyes, *i. e.* till thou hast delivered thy self. *Ezek.* 35. 14. when the *whole earth* rejoyceth *i. e.* all people besides thee. *Mat.* 9. 24. The maid is not *dead*, *i e.* as ye suppose to live no more. *Mat.* 11. 11. amongst

them

them that are born of women, and ye
Christ is to be excepted for the solution
which some make here from the Gre
words, will not serve the turn, th
same words are used of Christ. *Gal.* 4.
Mat. 12. 15 he healed them *all*, *i.*
which had need of healing. *Mat.* 23.
They say and *do not*, that is, as they sa
Mat. 26. 60. yet found they *none*, *i*
which agreed in their testimony, A
Marke 14. 56. *Marke* 1. 44. See tho
say *nothing* to any man, *i. e.* concernin
thy Cleansing, *Luke* 6. 19. the *whol*
multitude, *i. e.* which had diseases as be
fore, *Mat.* 12. 15. *John* 7. 39. the ho
ly Ghost was *not given*, *i. e.* as to the gre
variety and abundance of his gifts, an
graces, which were poured forth a
Christs Assention. *John* 8. 15. I *judg*
no man, *i. e.* as you do after the flesh
John 9. 3. neither hath this man *sinne*
nor his parents, *i. e.* so as to bring thi
judgement upon him, or as you ima-
gine, before he was born: they hol-
ding (as is supposed) that the soul did
exist before the body, and according
as it had demeaned it self in that state,
had a bdy slotted to it, and if it had been
guilty of any crime, was for a punish-
ment

ment of it ſentenced to a diſeaſed, defective, or deformed body. *John* 15.24. they had not had *ſin*, that is, this ſin of rejecting me, or not believing in me as the Meſſiah. *John* 18. 20. in ſecret have I ſaid *nothing*, *i. e.* taught no doctrine which I have not in publike maintained. *Acts* 1. 4. that they ſhould not *depart* from Jeruſalem, *i. e.* till they had received the Holy Ghoſt. *Luke* 24. 49. *Acts* 2.45. parted them to *all* men, *i. e.* to all Believers that had need. *Acts*. 3. 9. *all* the people, *i. e.* which were preſent. *Acts* 13. 22. ſhall fulfill *all* my will, *i. e.* which concerns him, or which I have for him to do. *Acts* 18. 10. *none* ſhall ſet on thee to hurt thee, *i. e.* in this place, or till thou haſt finiſhed thy work, *Acts* 19,19. before *all* men, *i. e.* publikely, or before all that were preſent, *Acts* 20. 27. *all* the Counſell of God, *i. e.* which concerns you or is neceſſary for you to know, ſo we are to underſtand [all things.] verſe 35. ſo *Rom.* 14. 2. that he may eat *all things*, that is, all ſorts of meat, ſo verſe 20. and 22. Haſt thou *Faith* ? *i. e.* an opinion or perſwaſion concerning meats or other things indifferent, 1 *Corinthians*

6. 12. *all things* are lawful for me, *i. e.* all sorts of meats; which was the present subject under consideration of which he was now treating of. 1 *Cor.* 7. 19. Circumcision is *nothing*, i. e. a matter of no consequence, or consideration as to mens salvation, as *Gal.* 5. 6. 1 *Cor.* 10. 33. I please *all men* in *all things*, i. e. all that I have to do with. 1 *Cor.* 9. 19. in all lawful and indifferent things. So 1 *Cor.* 15. 27. *Ephes.* 6. 21. *all things*, i. e. all things concerning me, which are convenient for you to know. Some other places of like nature will fall under consideration afterwards. When I come to speak of *Synecdoches*; but here I have given these Instances out of many more in Scripture; that appearing in such a number, they may strengthen each other, and that it may not seem strange to any, that we make use of such Exceptions, Restrictions, Limitations in expounding Scripture, where the matter doth require it.

Sect. 20. Sometimes *Affirmatives* are put for the *contrary Negatives*. Deut. 21. 8. Bloud shall be *forgiven* them, *i. e.* shall not be charged upon them. *Jos.* 22. 31. Ye have *delivered* the Children of *Israel*

Israel out of the hand of the Lord, *i. e.* ye have not delivered them into his hand, or exposed them to his displeasure. 2 *Sam.* 21. 3. that ye may *bless* the inheritance of the Lord, *i. e.* that it may not for your sake be cursed, or punished, *Job* 2. 6. but *save* his life, *i. e.* spare it, or do not take it away. *Prov.* 17. 14. *Leave off* contention before it be medled with, *i. e.* do not at all begin it. *Revel.* 22. 19. God shall *take away* his part out of the Book of Life, *i. e.* he shall have no part at all in it.

Sometimes on the other hand, *Negatives* are put for the *contrary Affirmatives*, and have a certain *Emphasis*, or intend more then is expressed. *Exod.* 20. 7. The Lord will *not hold him guiltless*, that takes his name in vain, *i. e.* will account him deeply guilty, and severely punish him. *Psal.* 51. 17. Thou wilt *not despise*, i. e. wilt highly esteem, richly reward: as *Isa.* 66. 2. 57. 17. so *Prov.* 18. 5. It is *not good*, i. e. it is very evil. *Isa.* 42. 3. Will not break, nor quench, *i. e.* will strengthen, and cherish. *Zach.* 8. 17. Do *not love* a false oath, *i. e.* hate, and abhor it. *John* 6. 37. I will in *no wise cast out*, i. e. I will freely receive, Sect. 21.

and graciously entertain. *Mat.* 10. 37. is *not worthy* of me, *i. e.* is altogether unworthy. *Rom.* 4. 19. *Not weak* in the Faith, *i. e.* exceeding strong. 1 *Cor.* 10. 1. I *would not have you ignorant*, i. e. I desire you should well understand. *Heb.* 10. 38. My soul shall have *no pleasure* in him, *i. e.* shall loath and abhor him, for so he doth, Backsliders, or Apostates; hither likewise we may reduce that, *Exod.* 15. 26. I will put none of these Diseases upon thee, *i. e.* I will preserve thee from them.

Sect. 22. Sometimes *Negatives* are put for *Comparatives*, as *Gen.* 45. 8. It was *not you* that sent me hither, but God, *i. e.* it was not so much you, as God, or it was rather, or chiefly God: after the same manner may we understand. *Exod.* 16. 8. 1 *Sam.* 8. 7. 2 *Chron.* 19. 6. *Psal.* 15. 16. *Prov.* 8. 10. Where there is an *Exegesis* in the latter part of the verse confirming this Rule: that which is [*not*] in the former part of the verse, is [*rather*] in the latter. So *Jer.* 7. 22. *Joel* 2. 13. *Matth.* 6. 19. 12. 7. *Mark* 13. 11. *Luke* 10. 20. 14. 12. *John* 6. 27. 38. 7. 16. *Acts* 5. 4. *Rom.* 2. 28. 1 *Cor.* 1. 17. *Gal.* 2. 20. *Col.* 3. 2. 1 *Pet.* 3. 3.

After

After the ſame manner we are to expound 1 *Cor.* 9. 9, 10. God cares not ſo much for Oxen, but chiefly for men. And much of the ſame nature are thoſe expreſſions, *Gen.* 29. 31. *Deut.* 21. 15. *Luke* 14. 26. Where to *hate*, is to *love leſs* in compariſon with others. In the places which follow the word [*onely*] ſeems to be wanting, *Gen.* 32. 38. *Jer.* 31. 34. *John* 5. 31, 34. 12. 44. 1 *Cor.* 10. 24. *Epheſ.* 6. 7, 12. *Phil.* 2. 4. *Col.* 3. 23. 2 *Theſ.* 4. 8. *Heb.* 8. 11.

Sometimes on the contrary, *Comparatives* are put for *Negatives*, ſo *Mark* 9. 43. it is *better* to enter into life maimed, then having two hands to go to Hell, *i. e.* one is good, but the other is not. *Luke* 18. 14. This man went down to his houſe juſtified *rather* then the other, that is, this man went down juſtified, but the other did not. *John* 3. 19. Men love darkneſs *rather* then light, *i. e.* darkneſs, not light. 1 *Cor.* 7. 9. It is *better* to marry, then to burn, *i. e.* one is good, the other is not: Of like nature is that, *Matth.* 5. 19. Shall be called the *leaſt* in the Kingdom of Heaven, that is, ſhall never enter therein. Some expound hat alſo, *Matth.* 21. 31. After the *Sect.* 28.

same manner, go into the Kingdom of Heaven *before* you, *i.e.* they enter in, but you do not.

Sect. 24. Sometimes where the end of an action is expressed, we are to understand it only of the *end* of the *action*, and not of the *intent* of the *Agent*, Lev. 22. 8. He shall not eat *to defile* himself therewith, *i. e.* least he be thereby defiled, though he should not eat it for that end. *Judg.* 9. 24. The men of *Shechem* did not propound it to themselves, as their end in dealing treacherously with *Abimelech*, to revenge the blood of the sons of *Zerubbabel*, but this was the *effect* of it through Gods righteous judgments. So the destruction of the sons of *Eli*, 1 Sam. 2. 25. was not the *intent*, but *effect* of their not hearkening to their Father. So 1 *Kings* 2. 27. the fulfilling of the Prophecy concerning *Elies* house. Was not *Solomons reason*, but *Gods*, in thrusting *Abiathar* from the Priesthood. The like may be said of the revolt of the *Edomites* from *Judah*, 2 Chron. 21. 10. So *Prov.* 11. 19. Death is not the *intent* of the *Agent*, but the *effect* of the *action*. So *Ezek.* 29. 20. It was not the *intent* of *Nebuchadnezzar* to do Gods *work*,

work, but it proved so in the *event*. Joh. 7. 30. It was through the *Providence* of *God*, not the *intention* of the *Jews*, that they laid not hold on Christ before his time was come. See *John* 8. 20 So it was *God*, not the *Jews* that *intended* the fulfilling of Christs words, *John* 18. 32. The same we may judg of *John* 19. 24, 36. See also *Hosea* 8. 4.

In like manner sometimes where the *cause* of a thing seems to be expressed, we are to understand only an *evidence*, or *proof* of it. So *Luke* 7. 47. it appears by the whole scope of the place, that the womans great love was a *sign or evidence*, not a *cause* of the forgiveness of her many sins. So *John* 16. 27. The Disciples love was an *evidence* of the Fathers love to them; compare with it *Pro.* 8. 17. So our love to the brethren is an *evidence* that we are passed from death to life. 1 *John* 3. 14. So the redness of the evening *signifies* a fair day, doth not *make* it, *Matth.* 16. 2. because there is no truth in the Devils it is *evident* he stood not in the Truth. *John* 8. 44. So the falling of the Children of *Israel* in the wilderness, was a *sign*, not of the *cause* that God was not well pleased with *Sect.* 25.

them, 1 *Cor.* 10. 5. After the ſame manner may we expound *Matth.* 25. 35. Their works were an *evidence* that the Kingdom of Heaven was prepared for them. See *Rom.* 10. 11. The ſaying of Scripture is a *proof*, not a *cauſe* that a man is juſtified by Faith.

Sect. 26. Sometimes the *Antecedent* is put for the *Conſequent*, that is, one thing is expreſſed, another thing underſtood, which is uſually the *effect* of it, or at leaſt *follows* upon it, ſo to *know*, doth oft imploy ſuch *affections*, and *actions*, as do uſually accompany it; as ſometimes to *regard*, or *take care of*, as *Gen.* 36. 6. *Exod.* 1. 8. *Pſal.* 142. 4. *Nahum.* 1. 7. *Deut.* 33. 9. *Matth.* 7. 23. 25. 12. Sometimes to *eſteem*. 2 Cor. 5. 16. What the Scripture doth oft modeſtly expreſs, thereby we may ſee, *Gen.* 4. 1. 19. 5. 8. *Numbr.* 31. 17. *Matth.* 1. 25. *Luke* 1. 34. To *know* God, is to know him, as to *believe*, *love*, and *obey* him. 1 *Chron.* 28. 9. *Jer.* 22. 16. *John* 17. 3. 1 *John* 2. 3. To *remember*, is alſo taken in a like ſenſe. *Gen.* 8. 1. *Jer.* 31. 34. 1 *Sam.* 1. 19. *Eccleſ.* 12. 1. *Heb.* 13. 3. So likewiſe to *forget*, is *not to regard*. Deut. 8. 11. Pſal. 9. 17. Heb. 12. 5.

So

o to *love*, is to *make much of*, or to treat indly, and gently, *Deut.* 10. 18. *Mark* 0. 21. and to *hate*, is to *neglect*. Luke 4. 26. John 12. 25. So because, peace, nd quietness is the effect ordinarily of reaties, and Covenants, the security f Gods people is thereby expressed, *ob* 5. 23. *Hosea* 2. 18. When any thing *sold*, it is delivered up into the hands f him that buyes it, to dispose of it at is pleasure; therefore Gods *deliver-g up* his people into the hands of his nemies, is thereby expressed, *Judges* . 14. 4. 2. 10. 7. *Psal.* 44. 12. after he same manner may we expound *Isai* 0. 1. *Rom.* 7. 14. by the same man-er of Speech to *prophane*, Isa. 43. 28. *pollute*, Isa. 47. 6. *Ezek.* 20. 26. is o deal with them, as if they were such, *pardon*, is *not to punish*, Numb. 14. 19. o some understand it in the *Lords Prayr*. To *judge*, is to *punish*. 1 Cor. 11. 1. and *judgments*, *punishments*, very ofen in Scripture, *Matth.* 7. 1. *Rom.* 14. 0. it is to *condemn*, unless we under-tand it of *rash judgment*, according to what was before said of taking words with an *Adjunct*, or *Qualification* to *take away* the righteousness of the righte-

righteous, *Isa.* 5. 23. is to *condemn* him as if he were unrighteous: to be *cruel*, *Lam.* 4. 3. is to withold sustenance from their young ones, as if they where cruel, though they did it out of necessity; to *be with us*, Isa. 41. 10. 43. 2. Mat. 28. 20. to *stand with* us, 2 *Tim.* 4. 17. to *help* us: to *stand a far off*, Psal. 10. is to *refuse or withdraw help*: So to be *ashamed* is *not to own*, Marke 8. 38. Luke 9. 26. to *deny*, Mat. 10. 33. is *not to own* or regard: to *count worthy*, Luke 20. 35. 21. 36. 2 Thes. 1. 11. is to deal with them as if they were worthy: *to be as a Heathen* or Publicane, is to be dealt with as such, as for that place, *Mat.* 13. 12. *Whosoever hath not from him shall be taken away, even that he hath.* It may be referred to this rule, if we understand it litterly, as explained *Luke* 8. 18. as if it should say, though he seemed to have something, he shall be never the better for it, but shall be as if all were taken away from him: but if any think that the word [seem] *Luke* 8. 18. is redundant, as the same *greek* word is supposed to be (*Mark* 10. 42. *Heb.* 4. 1. and in divers other Authors) which is used in that place, (because it cannot properly be

e ſaid that is taken from a man, which e hath not indeed, but only ſeems to ave) then we muſt underſtand thoſe ords [*He that hath not*] with an *ad-unct* as hath been formerly ſhewed: as he ſhould ſay, he that hath not what e pretends, and profeſſeth to have, from im ſhall be taken what indeed he hath, *Prov.* 22. 5. that is ſaid not to be, which not what men take it be; or laſtly here may be an *Antanaclaſis* in the word *have*] and in the firſt place it may ſignifie *really to poſſeſſe*, and enjoy as our wn, and in the latter place only *to have be uſe* and occupation of.

Sometimes again the *conſequent* is put or the *antecedent*: ſo *Gen.* 41. 30. all the lenty ſhall be *forgotten*, *that is*, there hall be no appearance of it; and ſuch hings we uſe to forget. *Lev.* 19. 32. to *ſe up* before the hoary head, is to honour and reverence ſuch a perſon. *Deut.* 33. 24. to *be acceptable* to his brethren, and to dip his foot in oyl, is to be n a proſperous condition, and to enjoy abundance. *Ver.* 29. to *be found lyars*, is to be overcome & forced to yeild feigned obedience. *Job.* 25. 22. *to laugh* at deſtruction is to be ſecure without fear. *Pſa.* 23. 2.

Sect. 27.

23. 2. *to ly down in green paſtures*, and be led by ſtill waters, is to be well provided and cared for. *Pſal.* 31. 1. *to be aſhamed*, is to be diſappointed, or to have hopes fruſtrated. So *Pſal.* 119. 116. and in many other places: and further, *Iſa.* 28. 16. *to make haſt* is to be aſhamed: ſuch ordinarily withdrawing themſelves haſtily from others. compared with *Rom.* 9. 33. 1 *Pet.* 2. 6. ſo *Hoſ.* 8. 4. *I knew* it not *i. e.* I was not acquainted with it, or conſulted about it. *Mat.* 18. 10. to *behold the face of God* is to attend on him, and expect his commands. *Mat.* 19. 12. to make themſelvs *Eunuchs*, is to ſtudy chaſtity, and ſuppreſs Luſt.

CHAP. IV.

Sect. 1. THere are ſeveral other formes of ſpeech in Scripture, which do not fall under any of the former heads, but muſt be reduced to thoſe *Tropes* which in *Rhetorick* they call *Metonimies*, and *Senechdoches*: and of theſe two only I ſhall ſpeak, in this chapter. A *Metonimy* is a form of ſpeech, whereby things are *miſnamed*, one thing

thing being put for another, as the *cauſe* for the *effect*, the *effect* for the *cauſe*: the *ſubject* for the *adjunct*, and the *adjunct* for the *ſubject*.

First the *cauſe* is put for the *effect*, as when *Chriſt* is put for his *Doctrine*. *Rom.* 6.9. 1 *Cor.* 4.15. *Epheſ.* 4. 20. for his *graces*. *Rom.* 13.14. 8.10. *Gal.* 3. 27. the *Spirit* for his *gifts* and *graces*. *Exod.* 31. 3. *Num.* 11. 17. 2 *Kings* 2. 9. *Luke* 1. 15. *John* 7. 39. *Act.* 2. 17. 6.5. 1 *Cor.* 14. 32. *Gal.* 3. 2. with many other places. An *habit of the mind* wrought by the Spirit, *Gal.* 5. 17. *Pſal.* 51. 10, 11. ſometimes for *doctrines* which are pretended to proceed from the Spirit, or from ſuch as make thoſe pretences, 1 *Tim.* 4. 1. 1 *John.* 4. 1. ſo *Perſons* are put for their *works* or *writings*, as *Luke* 16. 29. 24. 27. *Acts* 8. 28. 15. 21. 21. 21. 2 *Cor.* 3. 17. ſo the *mouth*, the *lips*, the *tongue* are put for words thereby uttered, or expreſſed, *Deut.* 17.6. *Prov.* 5.3. 17. 7. 25. 15. ſo a mans *writing* is ordinarily called his hand, 1 *Cor.* 16. 21. by the ſame form of ſpeech *labour* is put for the wages: we thereby earn, or for the fruit or profit of it, *Ezek.* 23. 29. and *things* which *are ſold* put for the price which *Sect.* 2.

which they are sold for: thus it is said the *ointment* might have been given to the poor, *Mat.* 26. 9. and that *Ananias* his *land* was in his own power when it was sold, *Acts* 5. 4. *i. e.* the price of them and it is very ordinary to put the *matter* whereof any thing is made, for the thing it self: as *iron* for fetters or chains, *Psal.* 105. 18. *dust* for frail man made of it *Genesis* 3. 19. 18. 27. *Psalms* 103. 14. compared with *Genesis* 2. 7. *Ecclesiastes* 12. 7. *flax* for the wiek of a candle made there of, *Isaiah* 42. 2.

Sect. 3. Sometimes on the contrary the *effect* is put for the *cause*. So God is called our *Salvation*. Exodus 15. 2. our *life* and the length of our dayes. *Deut.* 30. 20. our *strength*. Psalm 18. 1. so Christ is called *Salvation*, Isa. 49. 6. Luk. 2. 30. *Life*, John. 11. 25. and the *Resurrection* in the same place, see *Col.* 3. 4. *Peace*, Ephes. 2. 14. So he is said to be made to us *Wisdom*, *Righteousness*, *Sanctification*, and *Redemption*; that is, the *Author* of all these, 1 *Cor.* 1. 30. So a *dumb* Devill is one that made him dumb, whom he possessed. Compared, *Luke* 11. 14. with *Matthew* 9. 23. So the *Gospel* is called the *Power of God to Salvation*. Rom. 1. 16.

1. 16. that is, the instrument of his power.

Faith is called our *victory* because thereby we overcome the World, 1 *John* 5. 4. that which is the means of sustaining or preserving life is called our *Life* Deut. 24. 6. or our *Living*. Mark 12. 44. Luke 8. 43, 15, 12. So *Glad tidings* are such as make glad. *Romans* 10. 15. a *lively hope* that which doth revive, or enliven. 1 *Pet.* 1. 3. so *Wine* is a *mocker*, and *strong drink* is *raging*, *i. e.* they make men such. *Proverbs* 20. 1. there is the same form of speech likewise, *Heb.* 6. 1, 9, 14. *dead works*, are deadly workes, or such as make men obnoxious to death. So I have set before thee *life* and *death*. Deut. 30. 15. *Death* is in the Pot. 2 *Kings* 4. 40. So *wrath* is the cause of wrath, *Proverbs* 11. 23. *Calamity*, the cause of calamity. *Proverbs* 19. 13. *Bread*, seed whereof bread is made, *Ecclesiastes* 11. 1. *Shame*, that which is the cause of it, or their *Idols* which proved their shame, *Jeremiah* 3. 24. *Hosea.* 9. 10.

Sometimes the *subject* is put for the *Adjunct*, or that which is seated in such such a subject. So the *heart* is frequently Sect. 4.

used

used in Scripture for the *will* and *affections*. Deut. 4. 29, 65, 10, 12. *Psalm* 9. 1. 24. 4. 51. 10. 62. 10. 105. 25. 119. 10. 32, 141. 4. Proverbs 21. 1. 23. 26. Jer. 32. 39. Hoseah 4. 5. Acts 4. 32. for the *understanding thoughts, memory*: Deut. 4. 39. 6. 6. 11. 16. 18. 29. 4. 1 Sam. 1. 13. 2 Chron. 6. 8. Job 22. 22. Psalm 4. 4. 64. 6. Proverbs 19. 21. 28. 26. Luke 2. 51. for the *conscience*, 2. Sam. 24. 10. 2 Kings 23. 19. Eccles. 7. 22. 1 John 3. 20. the *reines* in Scripture are likewise put often for the *secret thoughts*, but that I suppose is rather by a *Metaphor* then a *Metonymie*: because the Reines lye so close, and hidden being enclosed with fat, and covered with a double Membrance. But hither we may refer, *Revelation* 6. 11. till their fellow servants, & brethren should be fulfilled: *i. e.* the *number* of them. So the *old man*, Ephes. the 4. 22. The *new man*, verse 24: and *new creature*, 2 Cor. 5. 17. the *outward*, and *inward man* 2 Cor 4. 16. Romans. 7. 22. The *hidden man of the heart*. 1 Peter 3. 4. signifie only *qualities* ~~and~~ not *persons*, and so some understand, 2 *Peter*. 3. 13. Of renewing the World in respect of *qualities* not of *substance*. Some-

Sect. 5.

Sometimes the *place* or *thing* which *containes* any thing, is put for that which is *contained* in it. As the *Earth*, and the *World* are frequently put for the *men which dwell therein*, Gen. 6. 11. Psal. 96. 13. Hab. 2. 14. John 1. 29. 3. 16, 17. 15. 18. 17. 21, 1 Cor. 6. 2. and very many places: so *Countries*, *Cities*, *Houses*, are put for the *Inhabitants of them*, Gen. 41. 57. Psal. 105. 38. Isa. 41. 1. 5. 42. 4. 43. 3. 41. 1. 51. 5. Matthew 3. 5. 11. 21. 22. 23. Gen. 7. 1. Exodus 1. 21. 2 Sam. 7. 11. 1 Chron. 10. 6. Acts 10. 2, 1 Tim. 3. 4. Heb. 11. 7. so the *house* of *Levi*, Exod. 2. 1. the *house* of Israel, Ezek. 3. 1. are the *families* or people thereof: the *basket*, Deut. 28. 5. 17. is the *fruit* gathered in the basket: a *table*, Psal. 23. 5. 69, 22. *meat on the Table*: the *Cup*, the *Wine in it*, Luk. 22. 20. 1 Cor. 10. 21. 11. 26. *Ships*, Isa. 23. 1, 14. *men in them*: the *grave*, Isa. 38. 18. those who are *buried* in it: the *Nest*, the *young ones* in it: *Deut.* 32. 11. In like manner *heaven* is put for *God* himself, *Psalm* 73. 9. *Luke* 15. 18. some expound that, *Matth.* 21. 25. from *God*: and by the *Kingdom of heaven* so oft spoken of, under-

Sect. 6. ſtand the *Kingdom of God*, compared, *Mat.* 11. 11. with *Luke* 7. 28.
In like manner he that *poſſeſſeth* any thing is put ſometimes for *that which he* doth poſſeſſe, 2 *Sam.* 8. 2. meaſured *them* with a line caſting them down to the ground, *i. e.* he meaſured *their land*, and caſt down their houſes, or cities, *Pſalm* 79. 7. they have devoured, *Jacob. i. e.* his *goods*, or *ſubſtance* ſee alſo, 2 *Cor.* 11. 20. So God is ſaid to be the *inheritance* of the *Levites*: Not ſo much becauſe he was their *God*, and *portion*: for ſo he was the Inheritance of the reſt of the Tribes: but becauſe they were to live on thoſe things which were devoted, or conſecrated to God. *Num.* 18. 8. to 21. *Deuteronomy.* 10. 9. 18. 1, 2, 3, 4. *Joſhua.* 13. 33. 18. 7. ſome refer hither *Acts.* 9. 4.

Sect 7. Sometimes the *object* is put for that which is *converſant about it.* So ſome underſtand *ſtrength*, Pſalm. 8. 2. 29. 1. as that praiſe, and glory due to God, or given to him for it. A *burden* is a Propheſie of heavie, and grievious things. *Iſaiah* 13. 1. 15. 1. 17. 1. 19. 1. 21. 1. 22. 1. 23. 1. Sin is Sacrifice or Offerings made for ſin, *Hoſ.* 4. 8. 2 *Cor.* 5. 21. Some-

Sometimes the *thing signified* is put for the *sign* of it; so the strength of God, 1 *Chron.* 16.11. *Psal.* 78.61. 105.4. is the *Ark* which was a *sign* thereof, *Psal.* 132.8. so *Ezek.* 7.27. desolation is a *mourning garment* as a *token* of it. *Power*, 1 *Cor.* 11.10. is a *vail*, a *sign* of her being under the power of her Husband. The like form of speech we have, *Gen.* 17.10. 40.12. 18.41. 26.27. *Exodus* 12.11. *Matt.* 26.26,28. *Luke* 8.11. 1 *Cor.* 10.4.16. *Rev.* 1.20.

Sometimes the *Adjunct* is put for the *Subject*; so *my gray hairs*, Gen. 42.38. for *me being now gray headed*, or an Old-man.: so *dayes*, and *multitude of years*, Job. 32.7. are *Old-men*: The *strength* of *Israel*, 1 Sam. 15.29. is the *strong God* of *Israel*: *Circumcision*, *Rom.* 3.30. is *those who are circumcised*: The *election*, *Rom.* 11.7. is *the Elect*; this is ordinarily called the *Abstract* for the *Concrete*. so *Abomination*, Gen. 46.34. Luke 16.15. is an *abominable thing*: A *Curse*, Gal. 3.13. is *cursed darkness*, and *light*, Ephes. 5.8. *ignorant*, and *enlightened*: So may the *anointing*, Isa. 10.27. be put for the *anointed* or *Christ*. *Sect.* 8.

Time is likewise put often for *things* *Sect.* 9.

which are therein done, or which happen, or fall out in it, 1 *Chron.* 12. 32. 29. 30. *Pſalm.* 31. 16. *Eſther* 1. 13. 2 *Tim.* 3. 1. *Deut.* 4. 32. *Mark* 14. 35. *John* 12. 27. *dayes* are ſaid to be *good* or *evil*, according to that which falls out in them, *Gen.* 47. 9. *Eccleſ.* 7. 10. *Epheſ.* 5. 16. and that is called any ones *day*, wherein any thing notorious or remarkable doth befal them, whether it be good or evil, *Job.* 18. 20. *Pſalm* 137. 7. *Ezekiel* 12. 29. *Hoſea* 1. 11. *Luke* 19. 42. *John* 8. 56. 1 *Theſ.* 5. 2. by the ſame manner of ſpeech the *harveſt* is put for the fruits which are gathered at that time, *Deut.* 24. 19. *Iſa.* 16. 9.

Sect. 10. Sometimes the *action* or *affection* which is converſant about any *object*, or placed upon it, is put for the *object* it ſelf, as *petition*, 1 Sam. 1. 27. *requeſt*, Job. 6. 8. are the things deſired or requeſted: ſo the *promiſe*, Acts 1. 4. Heb. 11. 13. is the thing promiſed: ſo the *calling* of God, *Phil.* 3. 14. 2 *Theſ.* 1. 11. is that which God hath called us to: *Faith*, Acts 6. 7. Rom. 1. 5. Gal. 1. 23. 3. 2. 23. 25. *Eph.* 4. 5. 1 Tim. 4. 1. 2 Tim. 4. 7. Jude 3. Rev. 2. 13. is the Doctrine of the Goſple which we believe: *Hope*, Pſa. 65. 6. 71 5. Jer.

Jer. 8. 14. 17. 7. 13. is God in whom we hope, or place our confidence. *Acts* 26. 6, 7. 28. 20. *Col.* 1. 27. 1 *Tim.* 1. 1. *Tit.* 2. 13. *Heb.* 6. 18. It is Christ, or the benefits which we receive by him. *Desire*, Ezek. 24. 16, 21. is the thing desired. In like manner, the *lust* of the eyes, 1 *John* 2. 16. is the object of the eyes, which we lust after. So *Christ* is called the *desire* of all Nations, *Hag.* 2. 7. because the Elect of all Nations should *desire* him, and be gathered to him. So *fear* is put for the *object* of fear, *Gen.* 31. 42, 53. *Psal.* 53. 5. *Prov.* 1. 26. *Isa.* 8. 13.

Sometimes the *sign* is put for the thing *signified*. So *Soveraign Power*, and Authority is expressed by a *Scepter*, *Crown*, *Diadem*, *Throne*, *shutting* and *opening* without resistance, Gen. 49. 10. Psal. 89. 5, 40. Isa. 14. 5. 22. 22. Ezek. 21. 26. Zach. 10. 11. Rev. 3. 7. *War* is expressed by *Bowes*, *Spears*, *Chariots*, *Shields*, Psalm 46. 9. Lam. 5. 9. Ezek. 21. 3, 4. Matth. 10. 34. So to *lift up the hand*, is sometimes to *swear*, Gen. 14. 22. Deut. 32. 40. Sometimes to *pray*, Lam. 3. 41. 1 Tim. 2. 8. So to *stretch forth the hand*, is to *call for audi-* Sect. 11.

ence, Psal. 44. 20. Prov. 1. 24. To *kiss the hand*, is to *give reverence*, Job 31. 27. *to kiss* another, is of like signification. 1 *Sam.* 10. 1. *Psalm* 2. 12. 1 *King.* 19. 18. *Hos.* 13. 2. So to *bow the knee*, is to *worship*, Isa. 45. 23. Phil. 2. 10. Ephes. 3. 14. To *give the hand*, or to *strike hands*, is *to swear*, *joyn in fellowship*, to *engage*, or become surety for another, *Ezek.* 17. 18. *Gal.* 2. 9. *Job* 17. 3. *Prov.* 6. 1. So to *cover the feet*, Judges 3. 24. 1 Sam. 24. is to do that wherein by reason of their posture their loose Garments did hang so low as to cover their feet, *Psal.* 58. 10. The righteous shall *wash his feet* in the blood of the wicked, *i. e.* shall securely triumph over him, or shall take pleasure in his destruction: Washing the feet being a great refreshment after travel in those hot Countreys, and *giving water for them*, an ordinary expression of civility to strangers, as amongst us giving a cup of drink, *Luke* 7. 44. to *put on Sackcloth*, is to *mourn*. Psal. 69. 11. To *beat Swords into Plowshares, and Spears into pruning-hooks*, is to *live in peace*, and quietness, *Isa.* 2. 4.

Sect. 12. By this form of speech, the *names* of things,

things, are oft put for the *things themselves*; as the *name* of God doth oft signifie *God himself*, Pſal. 20. 1. 115. 1. Prov. 18. 10. Iſa. 30. 27. Jer. 10. 25. and probably that place, *Acts* 4. 12. may be ſo underſtood. So *names* are put for *perſons*, Acts 1. 15. Rev. 3. 4. 11. 13. So we find names given to perſons to expreſs their ſtate, or condition though they be not ordinarily called by ſuch names, as *Iſa.* 1. 26. Thou ſhalt be *called* the City of Juſtice, *i. e.* thou ſhalt *be ſo*. See alſo *Iſa.* 62. 4. *Jer.* 3. 17. *Ezek.* 48. 35. So it is ſaid, Chriſt ſhall be *called Immanuel*, becauſe he really *was ſo*. The like may be ſaid of many other names given to him. See *Iſa.* 7. 14. 9. 6. *Jer.* 23. 6. *Zach.* 6. 12. *Matth.* 1. 23. So we may alſo expound *Iſa.* 56. 7. 58. 9. 61. 6. *Jer.* 20. 3. *Matth.* 5. 9. 21. 13. *Luke* 2. 23. and by a like manner of ſpeaking, ſpeeches are likewiſe attributed to perſons, ſignifying either what they do in effect, or what they ſay in their hearts, that is, what they think, or importing ſuch a condition wherein they may well ſpeak ſo, or which is ſuitable to ſuch ſpeeches, of this nature are theſe paſſages, *Deut.*

33. 9. 2 *Sam.* 16. 10. *Job* 17. 14. 22. 29. *Prov.* 7. 4. 22. 13. *Eccles.* 10. 3. *Jer.* 2. 6. 8. 27, 31. *Ezek.* 28. 2. *Joel* 3. 10. *Zach.* 13. 9. *Matth.* 23. 39. *Luke* 23. 30.

Sect. 13. There is another Form of Speech which in *Rhetorick* we call *Synechdoche*, whereby a *part* is put for the *whole*, or the *whole* for the *part*, which is very frequent in our ordinary speech: and according to this, the word [*all*] is sometimes to be limited or restrained, and not to be taken universally; some instances hereof I have given upon another occasion, *Chap.* 3. *Sect.* 19. But now I shall adde divers others, where the word *all* signifies only *many*, as will evidently appear to all that shall compare them with other places of Scripture: yea in many of the Instances which I shall alledge the nature of the thing spoken of, will make such an interpretation necessary at the first view, *Gen.* 6. 13. 7. 4. 16. 12. 25. 5. compared with *verse.* 6. *Gen.* 41. 57. *Exod.* 9. 6. with *verse* 19. so *verse* 25. with *Chap.* 10. 5. *Exod.* 32. 26. with *verse* 29. and *Deut.* 33. 9 2 *Sam.* 16. 22. 17. 14. 1 *Kings* 4. 34. 1 *Chron.* 14. 17. 2 *Chron.* 9. 28.

9. 28. *Pſal.* 22. 7. 118. 10. *Jer.* 25. 26. 26. 9, 16. with 17. *Matth.* 3. 5. 4. 24. 10. 22. *Mark* 1. 37. 11. 18. *Luke* 2. 1. 3. 3. 15. 4. 15. 22. 8. 4. 40. 52. 21. 24. *John* 3. 26. 4. 25. 29. 10. 8. *c.* 11. 48. *Acts* 2. 47. *c.* 21. 28. *Rom.* 16. 19. 1 *Cor.* 1. 5. 13. 7. 2 *Cor.* 3. 2. *Phil.* 1. 13. 2. 21. *Col.* 1. 28.

Sometimes it is taken *diſtributively* for *all ſorts*, or *every kind*, as *Gen.* 2. 20. 7. 14. *Prov.* 1. 13. *Matth.* 4. 23. where our Tranſlators have expounded it ſo. *Mark* 3. 28. *Acts* 2. 17. where it is expounded in the following word, *Luke* 2. 17. After the ſame manner are we to underſtand. 1 *Cor.* 10. 27. Whatſoever is ſet before you, that is, *of* whatſoever, or of all ſorts of meat that are ſet before you. *Sect.* 14.

Sometimes ſuch expreſſions have a peculiar ſignification, implying rather the *ſingularity* of the *Agent*, than the *univerſality* of the *Patient*. So *John* 1. 9. That was the true light, which lighteth *every man* which cometh into the World; unleſs we (as ſome do) underſtand it of the *light of nature*, or reaſon: the meaning is, all that are *lighted*, are *lighted by him*. So *Pſal.* 145. 14. all that

that are upheld, are upheld by God: and all that are raiſed, are raiſed by him, 1 *Cor.* 4. 5. *Every* man ſhall have praiſe of God, *i. e.* all that have praiſe ſhall have it from him, 1 *Cor.* 12. 7. The manifeſtation of the Spirit is given to *every* man to profit withal, *i. e.* to whomſoever it is given, it is for that end, that he may profit with it. So *Acts* 17. 25. *All things* that any creature hath, are from God alone, and his manner of of ſpeech is popular, and ordinary: as we ſay of a common road, *every one* goeth that way, *i. e.* all that have occaſion to go to that place whither ſuch a way leads. So of a *Phyſitian* that hath great practice, we ſay *every body* goeth to him, *i. e.* all that have occaſion to uſe a *Phyſitian*; or of a man that hath much cuſtome, or all the trade of a place, we ſay *every body* buyes of him, *i. e.* all that have occaſion to buy, buy of him, and none elſe. In like manner are the words [*nothing*] and [*none*] ſometimes to be underſtood, as *Job* 8. 9. we know *nothing*, i. e. *very little*, or nothing in compariſon, with what God knows, or with what we are ignorant of. So *no man*, Jer. 8. 6. *i. e. very few*, as *Joh.* 3. 32.

So

So ſome underſtand *nothing*, Act. 27. 33. to be *very little*, nothing to ſpeak of (as we uſually ſay.) See alſo 1 *Tim.* 6. 4. *Phil.* 2. 20. and after the ſame manner are we to limit, or reſtrain the ſignification of theſe Adverbs, [*always*] [*continually*] [*for ever*] or [*ever*] [*no more*] which imply only *oftentimes*, or ſo oft as the thing requires, or will permit, or as long as is poſſible, or neceſſary, or not of a long time: (the ſeveral places will at firſt ſight eaſily ſhew what limitation is to be uſed. See *Exod.* 27. 20. 28. 30. 1 *Kings* 5. 1. 10. 8. *Luke* 18. 1. *Lev.* 6. 13. *Pſal.* 37. 26. 51. 2. 119. 98. *Luke* 24. 53. *John* 18. 20. 1 *Cor.* 1. 5. *Gen.* 17. 8. 49. 10. *Exod.* 21. 6. *Levit.* 25. 46. *Deut.* 15. 17. 2 *Sam.* 12. 10. *Philem.* 15. 1 *Sam.* 7. 13. 2 *Kings* 24. 7. with 37. 5. *Hoſ.* 1. 6. and ſome underſtand that place; ſo likewiſe, *Matth.* 28. 20. to the end of the world. It is likewiſe obſerved that the expreſſion [*for ever*] is ordinarily to be limited according to what is above laid down: but where we find theſe words [*for ever and ever*] they are to be underſtood [abſolutely, and without any limitation] of an eternal duration, both in this world, and

and that which is to come. Yet this Rule doth not always hold [*for ever*] doth sometimes signifie an eternal duration, *Matth.* 6. 13: There seems likewise to be an exception from this *Jer.* 7. 7. and 25. 5. But who so shall consult the *Hebrew* Text in those places will find that the Phrase there used is different from that which is generally by our Translators, rendered for ever and ever in the Old Testament.

Sect. 15. By the same manner of speech a more *general* word is put for a *special*, or particular: as *flesh* is put for *man* in particular, *Gen.* 6. 12. *Psalm* 145. 21. *Isa.* 40. 5. 66. 23. *Matth.* 24. 22. *Luke* 3, 6. *Rom.* 3. 20. though there are more improprieties in this word so used, for the *flesh* is only a part of the body, and it is used for the whole Creature consisting of body and Soul. So *Spirit*, which is of larger signification, is put for the Soul of a man, *Psalm* 31. 6. *Eccles.* 3. 21. 8. 8. 12. 7. *Isa.* 42. 5. *Zach.* 12. 1. *Luke* 8. 55. 23. 46. *Acts* 7. 59. 1 *Cor.* 5. 5. *Heb.* 12. 23.

Sect. 15. Sometimes the *plural* number is put for the *singular*, as the *Mountains* of *Ararat*, Gen. 8. 4. the *Cities* where *Lot* dwelt,

dwelt, *Gen.* 19. 24. the *sides* of the house, *Amos* 6. 10. the *sides* of the ship, *Jonah* 1. 5. the *Ass*, and the *Foal* whereon they set Christ, *Matth.* 21. 7. compared with *Zach.* 9. 9. the *Prophets*, *Mark* 1. 2. *John* 6. 45. *Acts* 13. 40. in all these places, one onely of those mentioned is to be understood. So *Children* for a *Child*, Gen. 21. 7. So *Daughters*, and Sons *Daughters*, Gen. 46. 7. When *Jacob* had but *one Daughter*, verse 15. and his Sons *one*, verse 17. so the Sons of *Dan*, *ver.* 23. when he had but *one*. 1 Chron. 1. 41. 1 Chron. 2. 7, 8. 31. 34. with 35. *Chap.* 7. 12. So 2 *Chron.* 24. 25. by the *Sons* of *Jehoiada* is meant onely *Zachariah*, verse 21. So Christ speaking of himself in the plural number, *John* 3. 11.

Sometimes the *whole* person is put for one *essential part*, or that is spoken of the *man* which is true onely of *one part*: as when any one is said to be in Heaven, it is understood onely of the *Soul*: as *Luke* 16. 23. 23. 43. and when any one is said to die, or to be buried, or to return to the dust, it is to be understood only of the *body*, as *Gen.* 3. 19. and many other places. So the *World* it put for *Sect.* 17.

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a great part of it, whether it be taken for the *Earth*, or by a *Metonymie* for the *inhabitants* of it, *Isa.* 13. 11. 14. 17. *Luke* 2. 1. *Rom.* 1. 8. 1 *John* 5. 19. So *John* 14. 17, 22. 17. 9.

Sect. 18. Sometimes again *special* words are put for words *general*, as *man* is ordinarily in Scripture put for both *Sexes*, and the *Masculine* Gender put for both *Masculine* and *Feminine*. Psalm 1. 1. Mark 16. 16. and thousands of like places in Scripture are to be understood both of men and women. So *Father* is put for *any Ancestor*, Psal. 22. 4. 44. 1. 106. 6. So *Saul* is called *Mephibosheths Father*. 2 Sam. 9. 7. and *Belshazzers Grandfather* likewise is called his *Father*. Dan. 5. 11, 18. *Evil Merodach* as seems by History, being *Nebuchadnezzars son*, and *Belshazzers Father*. So *Mother* is put for *Grandmother*., 1 King. 15. 10, 13. compared with *verse* 2, 8. So *Brother* for *Kinsman*, Gen. 13. 8. 14. 14. with *Chap.* 12. 5. *Matth.* 12, 46. *John.* 7. 3, 5. So *Son* for any of the *posterity*, as *Laban* is said to be *Nahors son*, Gen. 29. 5. whereas he was the son of *Bethel*, and *Grandchild*, or *Nephew* of *Nahor*, compare

pare *Gen.* 22. 20. with 24. 29. In like manner *Rebekah* is called *Abrahams* brothers daughter. *Geneſis* 24. 48. whereas ſhe was but his *Neece*: So *Achar* is called the *Son* of *Zerah*, Joſhua 7. 24. when *Zerah* was his great *Grandfather*, verſe 1. So *Mephiboſheth* is called the *Son* of *Saul*, 2 *Samuel* 19. 24. Yea *Chriſt* the *Son* of *David* and of *Abraham*, Mat. 1. 1. See alſo *Luke* 13. 16. 19. 9. So the *Greeks* which were the moſt conſiderable of the *Gentiles*, are put for *Gentiles* in general, *Romans* 1. 16. 1 *Cor.* 1. 22, 23. *Gal.* 3. 28. *Col.* 3. 11. And *Canaan* which was that part of the world which was choſen of God, for his people from amongſt all other nations in the world, is called the world, *Romans* 4. 13. And by the ſame form of ſpeech *Bread* is put for all the neceſſaries of life, *Matt.* 6. 11. And in very many other places: So the *Fatherleſs* and *Widows*, for any in diſtreſs or affliction, becauſe their condition is ordinarily very ſad, *Iſaiah* 1. 17, 23. *James* 1. 27. and there are very many like inſtances in Scripture, where ſome particular onely is expreſſed, but all of the ſame kind underſtood, as *Jeremy* 15. 10. neither to *lend on uſury, nor take on uſury,*

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is to have no manner of negotiation or commerce, *Daniel* 8.11. 11.31. to take away the daily *sacrifices*, is to abolish the Levitical worship; which is expressed likewise by *meats*, Heb. 13.19. about the distinction of which there was so much difference in the Primitive Church. So *Mat.* 6. 1. by *giving almes*, some understand all *duties of Charity* towards our neighbour: by *prayer*, verse 5. *all duties of Gods worship*: by *fasting*, verse 16. *all the exercises of mortification*; by *washing feet*, John 1. 13. 14. *all acts of Charity, Humility*, and *Condescension*; By *Father* and *Mother*, Exodus 20. 12, *all Superiours*.

Sect. 19. The *Singular* number is very frequently put in Scripture for the *Plural*: Psalm 1. 1. 32. 1. Blessed is the *Man*, *i. e.* all whosoever that walk not, &c. and in a thousand other places: So the *Hivite* and *Canaanite*, Exodus 23. 28. the *Ox*, and the *Asse*, Isaiah 1. 3. the *Stork*, the *Turtle*, the *Crane*, the *Swallow*, Jeremy 8. 7. the *Palmerworm*, &c. Jeremy 1. 4. *Street*, Revelations 21. 31.

Sect. 20. A *certain number* is oft put for an *uncertain*, as *double* for *much*, or sufficient, *Isaiah* 40. 2. 61. 7. *Jeremy* 16. 18.

Zachariah

Zachariah 9. 12. *Revel.* 18. 6. *Five* for a *few*, 1 Cor. 14. 19. where *ten thousand* is put likewise for *many*. So *ten* for *many*. Gen. 31. 7. 1 Sam. 1, 8. but most frequently *seven*: occasioned it is likely by the seven dayes of the week. See *Gen.* 4. 15, 24. *Levit.* 26. 18. 21. 24. 28. *Ruth* 4. 15. 1 *Sam.* 2. 5. *Psalm* 12. 7. 119. 164. *Prov.* 24. 16. 26. 25. *Isa.* 4. 1. *Jer.* 15. 9, *Zach.* 3. 9. *Matth.* 12. 45.

Sect. 21. Sometimes *the part* is put for *the whole*. As the *Soul* for the *whole man*, Rom. 13. 1. and in a multitude of other places. So *flesh* is frequently put for the *whole man*, as was before observed. So *flesh*, and *blood* for a man, *Matth.* 16. 17. *Gal.* 1. 16. So *Judah* is ordinarily put for the two Tribes, and sometimes *Benjamin*. Jer. 6. 1. *Ephraim* is frequently put for the ten other Tribes. Sometimes *Joseph*, Psalm 80. 1. 81. 5. By a like manner of speech the *Ministry* of *John* is expressed by his *Baptism*. Acts 1. 22. the *satisfaction*, and *merit* of Christ, sometimes by his *blood*, Ephes. 1. 7. sometimes by his *Death*, Rom. 5. 10. some times by his *Crosse*, 1 Corinthians 17. 18.

Sect. 22. So *part of time* is put for *an Indefinite space*, as a *year*, Isa. 61. 2. 63. 4. *a day*, John 14. 20. 16. 23. an *hour*, John 17. 1. 4. 23. And observe this, that the Phrase [*in those dayes*] doth not always refer to the time of that which hath been immediately before related; but is onely an Introduction to what he is about to relate, much like that [*and it came to pass*] so that we cannot from thence infer any thing about the Order, and Series, or precise time when any thing was done. *Exod.* 2. 11. there is that recorded which happened almost forty years after, that which he had been speaking of immediately before; and that which is spoken of, *Matth.* 3. 1. was almost thirty years after that which is spoken of in the end of the second Chapter.

Sect. 23. There are some Expressions in Scripture which seem very harsh, and improper; yet such as are frequently found in many other Authors, and in them accounted Elegancies, or Ornaments of Speech. We usually call them *Catachreses*. So the *water* which *David's* men got with so much hazard out of the Well of *Bethlehem*, is called their

their *blood*, 2 Sam. 23. 17. Exod. 20. 18. it is ſaid the people *ſaw* the thunderings, and lightnings. See alſo *Rev.* 1. 12. So it is ſaid, *Matth.* 1. 8. that *Joram* begat *Ozias*, when it is evident *Joram* was his *Grandfather's Grandfather*; for *Joram* begat *Ahaziah*, 2 Kings 8. 24. *Ahaziah*, *Joaſh*, 2 Kings 11. 2. *Joaſh*, *Amaziah*, 2 Kings 12. 21. *Amaziah*, *Uzziah*, or *Ozias*, who is called *Azariah*, 2 Kings 14. 21. compare 2 Kings 15. 1. with verſe 30. Thoſe are *ſons* which are begotten of their Fathers, and as I have already ſhewed, by *ſon* is ordinarily underſtood any *ſucceſſor*, though at the greateſt diſtance. So *Mark* 7. 21, 22. from the heart proceeds an *evil eye*, which is no more but envy, whereof an evil eye is made a ſign, *Prov.* 23. 6. *Mat.* 20. 15. So for the *edifying* of the body of Chriſt, *Epheſ.* 4. 12. Thoſe who underſtand the true import of that word, know how hard an expreſſion it is, like That of the Poet, *Inſtar montis equum ædificant.* So to be *cloathed* upon with an *houſe*, 2 Cor. 5. 2. So *ſin* is called a *Law*, Rom. 7. 23. *Luſts*, *Members*, Col. 3. 5. 2 Cor. 11. 8. to take wages of other Churches when he did not

Preach to them, he calls *robbing* them.

Sect. 24. I will conclude this Chapter with those speeches which are used concerning Christ, usually termed a *communication of Properties*, whereby those things are not onely spoken of Christ, in respect of his *Person*, which are true of him onely in respect of *one Nature*: as that he *died*, *suffered*, was *crucified*, &c. which is onely true of his *Humane Nature*; that he and his Father were *one*, that he thought it no robbery to be *equal with God*, which is true only of his *Divine Nature*: but that which is proper to him, only in respect of his *Humane Nature*, is ascribed to him as set forth, or denominated by his *Divine Nature*. So the Princes of the world are said to crucifie the *Lord of glory*, 1 Cor. 2. 8. and *God* is said to purchase the Church with his own blood, *Acts* 20. 28. and on the other hand those things are attributed to him as described by his *Humane Nature*, which are proper to him onely in respect of his *Divine Nature*: So the *Son of Man* is said to be *in heaven*, Jo. 3. 31. and to have been there before, *John* 6. 62.

CHAP.

CHAP. V.

THere is nothing more ordinary in Scripture, then to repreſent *Spiritual* things by *natural*, that we may more clearly apprehend them: all our knowledge beginning at our *ſenſes*. Indeed if we have onely the *Protaſis* without the *Apodoſis*; or Metaphors and Similitudes without any *Explication* of them, they remain dark and difficult, *Matth.* 13. 10, 11. but the Scriptures ſhewing the *Analogy*, which is between *Natural* things, and *Spiritual*; and how the *inviſible things of God are clearly ſeen, and underſtood, from the things that are made*; Rom. 1. 20. they are thereby much illuſtrated, and made more intelligible, *John* 3. 12 we are likewiſe more lively affected with ſuch things as are repreſented to our ſenſes, *Luke* 2. 51. and this is alſo a great help to *Heavenly Meditation*, & a ſingular means to maintain in our thoughts a remembrance of Spiritual things: there being hardly any action or thing which we ſee or hear, but it repreſents ſome thing that *Sect.* 1.

is *Spiritual* to us, and so may be improved to a Spiritual advantage. Now I shall under this Head, First, consider that form of speech (commonly called *Anthropopathia*) whereby those things which belong to *Man*, are ascribed to *God*. And we must (according to that Rule, given by one of the *Ancients* in this case) understand these *in a way, and manner sutable to the Nature, and Majesty of God*, taking them, and refining them from all that imperfection wherewith they are imbased in the Creatures; and so attribute them to God. Thus when the Members of mans body are given to him, we must not presently (as those whom they called *Anthropomorphites* of old, and many ignorant people still) conceive of him as a venerable old man, sitting gravely in heaven to observe, and censure things which are done here on earth: but we must presently understand those perfections which such members in us are the instruments of. So the *eye* being that in us whereby we discern and observe any thing, God's *perfect, and exact knowledge* of things is hereby expressed, *Job* 34. 21. *Psalm* 11. 4. *Heb.*

Heb. 4. 13. as also his *watchful Providence*, Deut. 11. 12. 1 Kings 9. 3. Psal. 34. 15. So *ears* are attributed to him to signifie the *gracious respect* which he hath to his peoples *prayers*, Psal. 10. 17. 31. 2. or the *exact notice* which he takes of the sins of others. *James* 5. 4. By his *arm* we are to understand his *power*, and *strength*, Exod. 15. 16. which is likewise expressed by *right hand*, Exod. 15. 6. *Psalm* 118. 15, 16. So his *work* is expressed by his *fingers*, Exod. 8. 19. Psal. 8. 3. his *love*, and *compassion* by his *bowels*. There are a thousand other like instances in Scripture. So when humane *affections* are attributed to God, we must take heed of understanding them so, as to imply the least *imperfection* in him: but must thereby conceive, either a *pure act of his will free from all perturbation* which men are obnoxious to, or else the *effect* of such affections, the *Antecedent* being put for the *Consequent*: which (as I have already shewed) is very ordinary in Scripture. As when God is said to *repent*, we must not imagine any *change of mind* in him, in whom there is no *variableness*, or *shadow of turning*, James 1. 17. or any *sorrow or trouble* which is incon-

ſiſtent with his perfect happineſs: but either his *purpoſe to undo* what he hath done, or *deſiſt* from what he is doing, which are the ordinary effects of repentance in man: ſo that the change is not in the *diſpoſition* of his mind, but in the *diſpenſation* of his Providence, as *Gen.* 6. 6. 1 *Sam.* 15. 11, 35. 2 *Sam.* 24. 16. *Pſal.* 106. 45. So *wrath* is either a *pure act of his will* whereby he decrees and determinates to *puniſh* ſin, Rom. 9. 22. or the *puniſhment it ſelf.* Epheſ. 5. 6. *Love* is either the *eternal purpoſe of his will* to do good to any, *Jer.* 31. 3. or the *effect thereof*, Rom. 9. 25. The like may be ſaid of other *affections* when attributed to him. After the ſame manner are we to underſtand ſuch places as aſcribe *Humane* actions to him, as *Gen.* 18. 21. *to go down*, and ſee what is done in *Sodom*, is to *regard well*, and to proceed juſtly, orderly, leiſurely to their puniſhment. To *ſearch the heart*, and *try the reins* is *exactly to diſcern.* The *counſel* of God is his *wiſe determination*, which is ordinarily the reſult or effect of counſel, and deliberation in man. To *try*, and *weigh* actions, is *ſtrictly to obſerve* them. What it is for God to *remember*, to *forget*,

get, to *laugh*, to *ſtand afar off*, to *draw near*, &c. I have already ſhew'd. And as Humane Members, and Senſes are attributed to God, ſo on the ſame ground the Actions thereof are attributed to him. So Humane *Relations* are likewiſe aſcribed to him, to expreſs the *properties* of ſuch Relations; as, he *is* called a *King*, Pſal. 95. 3. a *Father*, Rom. 8. 15. an *Husband*, Iſa. 54. 5. Hoſea 2. 19. a *Shepherd*, Pſalm 23. 1. to expreſs his *Power* and *Authority*, his *Love*, *Pity*, *tender care*, and *Watchful Providence*.

Sect. 2. The Scripture doth moſt abound with *Metaphors*, which are a form of ſpeech whereby *one thing is put for another to illuſtrate it*. Indeed *Anthropopathies* may be comprehended under the general notion of *Metaphors*; yet I thought they might deſerve a diſtinct conſideration. I ſhall now ſpeak ſomewhat of other ordinary *Metaphors*. Hereby we ſhall find *the glory*, and priviledges of the *Church* under the *Goſpel* ſet forth by *earthly things*, Iſa. 25. 6. 35. 4. 54. 11. and in the ſeven laſt Chapters of that Propheſie, and many other places. Many indeed underſtand moſt of thoſe things literally, but it is clear,

clear, some of them cannot be understood so, which makes it doubtful whether *any* of them may be understood so; and the formidable example of the *Jews* in the sad disappointment of their vain expectations of an earthly Kingdom, should for ever make us beware of deceiving our selves, with groundless hopes of a temporal happiness and prosperity. In like manner our *Spiritual services* under the Gospel are expressed by *Legal Rites*, and observances, *Isa.* 66. 23. *Zach.* 14. 16. *Mal.* 1. 11. *Heb.* 13. 15. 16. 1 *Pet.* 2. 5. So the *Church* is frequently called *Zion*, and *Jerusalem*, not so much because the Church or the *Jews* did formerly assemble there, as because of its *unity*, *strength*, *beauty*, and *stability*, and the *presence of God* in it. *Psalm* 48. 12. 3. 123. 3. 125. 1. 2. So men are called *Lions*. Psalm 22. 21. 2 Tim. 4. 17. *Wolves*, Matth. 7. 15. Acts 20. 29. *Foxes*, Luke 13. 32. *Bulls*, Psal. 22. 12. *Doggs*, and *Swine*. Matth. 7. 6. *Serpents*, *Matth.* 23. 33. *Wormes*, Psal. 22. 6. *Isa.* 41. 14 to note their *cruelty*, *rapine*, *fraud*, and *subtilty*, *strength*, *envy*, or *impurity*, *uncleanness*, *malice*, *wickedness*, *vileness*, and *impotency*. There are multi-

multitudes of other *Metaphors* which are too many to reckon up; and which are of very easie interpretation, things being not onely transferred from irrational and inanimate creatures to men, but from *men* to *inanimate creatures*, as *Job* 12. 7. 8. 41. 20. *Psalm* 58. 9. 65. 13. &c.

Similitudes which the Scripture in a large sense calls *Parables*, are of near affinity with *Metaphors*. There is only this difference between them: in *Metaphors* one *thing* is *put for another*, as *John* 10. 9. I am *the door*, verse 11. I am the good *Shepherd*. In *Similitudes* or Parables, *one thing compared with another*, or likened to it, *Mar.* 4. 30. whereunto shal we liken the kingdom *of God?* or with what comparison shall we compare it? yet in *Parables* many times the *note* of *Similitude* is omitted, though it be not so easily observed in our Bibles, because the Translators have for the most part supplied it where it is wanting in the *Original* Text. These Similitudes Christ made very much use of in his Sermons. *Sect.* 3.

Allegories are in *Rhetorick* but *continued Tropes*, as *Matth.* 3. 12. Christ is expressed by an Husbandman, who is described *Sect.* 4.

scribed by the Instrument which he useth, the use which he makes of it, his disposal of the Chaff, and Wheat when he hath separated the one from the other: but in Scripture an *Allegory* is a drawing of words from a plain *natural* sense to a *Spiritual Mystical* sense, as *Gal.* 4. 24. by a plain Historical Narrative he sets forth the two Covenants of *Works*, and *Grace*. Now concerning these formes of speech whereof I have been now speaking, let us observe these
Sect. 3. following Rules.

First, Let us not curiously search *Allegorical* senses of Scripture where the *Literal* sense is plain, and obvious. Many of the *Popish Friers*, of the ancient *Fathers*, of the *Jewish Rabbies*, have herein exercised their wits to the perverting of the Scriptures, and enervating the sense of them, and many times putting light and ridiculous interpretations upon them: which many of late times have too much affected to imitate to gain the repute of *Spiritual*, or *Seraphical Teachers*. Some places indeed must be interpreted *Metephorically*, because they will not bear a *Literal* sense: as *John* 10. 9. 15. 1. and such like places. Sometimes

times the Scripture it ſelf leads us to ſuch an interpretation, 1 *Cor.* 9. 9. 2 *Cor.* 3. 17. *Eheſ.* 5. 31, 32. *Gal.* 4. 24. which I before cited. Somtimes we may for illuſtration of a matter, for quickning of the affections, for help of the Memory, *allude* to places of Scripture, ſo that we allow the *Literal* ſenſe of it; and ſo, that ſuch *alluſions* be not too *frequent*, and affected and ſtrained, or far fetched, but *uſeful*, *apt*, *pertinent*; for inſtance, *Exod.* 3. 2. *the buſh burned, but was not conſumed.* It is a true hiſtory, yet in alluſion thereto, we may ſay, the *Church* (in which God dwells, 2 *Cor.* 6. 16. as he did in the Buſh, *Deut.* 33. 16.) is as *dying*, yet *lives*; *chaſtened*, but *not killed*, 2 Cor. 6, 9. and this was the condition of the *Iſraelites* in *Egypt* at that time. *Moſes* his face ſhone by converſing with God in the Mount, *Exod.* 34 30. ſo we are made like to God in the beauty of holineſs, by beholding his face, and by communion with him, 2 *Cor.* 3. 18. As ſoon as Chriſt was conceived in the *Virgin Mary*, ſhe went with haſt into the *hill Countrey*, Luke 1. 39. ſo aſſoon as Chriſt is formed in us, *Gal.* 4. 19. our affections muſt be on *things above*, our

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converſation in heaven, Phil. 3. 20. Col. 3. 2.

Sect. 6. Secondly, The *chief ſcope* of *Parables* muſt be obſerved, not *every particular* in them: It is ordinarily ſaid, *Parables are not argumentative*: but that is to be underſtood of the leſs conſiderable particulars, not of the main ſcope, for that doth *prove*; as *Luke* 18. 1. that Parable proves that we ſhould pray with perſeverance, and importunity: but we ſhould inſiſt upon other leſſer matters in it (which are but as the *Landskip* in a *Picture* to fill up the Table) we ſhould as it is ſaid, *Prov.* 30. 33. *wringing the noſe till it bring forth blood*, concluding Chriſt to be like that Judge for injuſtice. Thoſe Parables, *Matth.* 25. teach, that many who make profeſſion of Religion are deſtitute of ſaving grace, and that God will plentifully reward thoſe who have been faithful in what they have received: and ſeverely puniſh thoſe who do not daily improve their Talents. But they would be as a *Thorn going up into the hand of a Drunkard*, Prov. 26. 9. *which hurts and wounds him*, if a man ſhould from thence conclude that the number of thoſe who ſhall be *ſaved* and

and of those who shall *perish is equal*; because there were as many *wise* Virgins as *foolish*: or that there are *more* good then bad, because of the *three* that were trusted with Talents, *two* improved them well.

Thirdly, Parables are many times de- *Sect.* 7.
livered in brief, and defective terms: so as all things in the *Apodosis* or latter part do not exactly answer to all things in the *Protasis*, or former part, as *Prov.* 11. 22. a fair foolish woman is not like a Jewel in a Swines snout, but *beauty* in a foolish woman. So *Matth.* 13. 19. This is he which received seed by the way side: that is, this is he likened to the way side where the seed was sowen. So *Mat.* 20. 1. the Kingdom of Heaven is like unto a man that is an *Housholder*, Chap. 22. 2. it is like unto a *King*, 25. 1. to *ten Virgins*, not that these do in the similitude answer to the *Kingdom of God*, but the sense is; as it is in these cases expressed: so it is in the Kingdom of God, or in matters belonging thereto. *John* 3. 8. *so is every one that is born of the Spirit*, not that such are like the *wind*; but as it is with the wind, so it is in the business of regeneration, the Spirit works freely, as he pleaseth.

pleaſeth. ſo *Iſa.* 54. 9. It is in this caſe, as in the buſineſs of the Flood compare, *Gen.* 6. 5. with 8. 21.

Sect. 8. Fourthly, It may help us much in the underſtanding of Parables, to be well acquainted with the nature, and properties of ſuch things from whence they are taken, as to know the nature of *leaven*, of *ſtony ground*, *thorny ground*, and many other things in *natural Philoſophy*, in *Anatomy*, in *Husbandry*, in *Navigation*, & many other Arts. For though the ſcope of Parables for the moſt part is plain, & obvious; yet it would very much conduce to the illuſtration of many things, to know how fitly ſuch things as are compared together, do reſemble each other. So there are many *Cuſtomes*, and *Manners* peculiar to thoſe times, and places wherein the Scriptures were written which the Scriptures do allude to; a right underſtanding of which, would make many paſſages thereof very plain, which now ſeem dark, and difficult. I know ordinary Chriſtians cannot apply themſelves to the ſtudy of all ſuch things, as are uſeful for the underſtanding of many places of Scripture; yet thoſe who delight in the knowledge of the Scripture, may

may do well, as they have opportunity to enquire into such things. Ordinary readers may in *English* find much to their satisfaction in this kind, in Mr. *Wilson's Dictionary*, as it is now enlarged, and in *Godwin's Jewish Antiquities*. I need not direct those who are more learned, they know where to find more satisfaction in these things.

Fifthly, The same thing in respect of its various properties, or effects, is used to represent several things: and so is used sometimes in a *good* sense, sometimes in an *evil* sense. Thus *leaven* represents the *Gospel* in respect of its diffusive nature, leavening the whole lump; the Gospel in a short time spreading it self throughout the World; and where it is received in any particular Soul, it sanctifies all the faculties of it. But *Hypocrisie* likewise is as Leaven spreading it self through all a mans actions, and *false Doctrine* is like Leaven as it *sowres* mens spirits, and *swells*, or *puffs them up*. So we are to be like *Children* in *humility*, and *innocency*, not in *ignorance*, *inconstancy*, *weakness*, *rudeness*. We are to be like *Serpents* in *wisdom*, not in *malice*. We are to be like *Doves* in *innocency*, not *Sect. 9.*

for *fillineſs*, Hoſ. 7. 11. So the *Wind*, the *Sea*, the *Rivers*, and many other things, are *Metaphorically* uſed in a *good*, and *evil* ſenſe.

Sect. 10. Under *Allegories* are comprehended *Types*, as a ſpecial kind of them: yet they require a particular diſtinct conſideration. I know the word according to its derivation, and alſo according to its uſe in the New Teſtament, is no more then a *Form*, a *Pattern*, *Exemplar*, : but when we ſpeak of *Types* in our language, we underſtand ſuch things as were in the Old Teſtament intended by the Holy Ghoſt to ſignifie, and prefigure Jeſus Chriſt, or ſomthing belonging to his Spiritual Kingdom: and that which anſwers thereto, we commonly call the *Antitype*. So the *Ark* was a *Type* of *true Baptiſm*, 1 Pet. 3. 21. *Melchiſedech* of *Chriſt*, Heb. 7. 1. in reſpect of his being without *Mother*, as *God*; without *Father*, as *Man*. So was *Jacob's Ladder*, *Moſes*, the *Paſcal Lamb*, *Joſhua*, *Manna*, *the Rock in the Wilderneſs*, *the brazen Serpent*, *David*, *Solomon*, and many other perſons and things, Typifying ſeveral things pertaining to the Perſon, or Offices of Jeſus Chriſt. So the *Land of Canaan*

naan was a Type of Heaven. And hence it is, that we read ſo many Promiſes of temporal things in the Old Teſtament; not that their *Heaven* was a *Turkiſh Paradiſe*, conſiſting onely of Carnal things: but there were better things thereby ſignified. I ſhall leave the conſideration of *Types* at preſent, onely with two Obſervations. As I ſaid before of *Parables*, the *Type*, and *Anti-type* not *in all things anſwer each other.* So that firſt, we muſt remove what ever of imperfection there is in the *Type* from the *Anti-type.* For example, though the *Prieſts* under the Law were *Types* of *Chriſt* the *great High Prieſt*; yet there are theſe two differences obſerved by the Apoſtle betwixt them and Chriſt, They by reaſon of their mortality, were forced to ſucceed each other, *Heb.* 7. 23. And they alſo were neceſſitated to offer for their *own* ſins, as well as for the ſins of the *people*, verſe 27. Secondly, there are ſo many things in the *Anti-type*, that no one Type can be found ſufficient to figure them all out; ſo that one Type muſt ſignifie one thing, another Type another thing. *One Goat* could not Typifie Chriſt, both in his Death, and Re-

ſurrection, therefore *two* are appointed, *Lev.* 16. 7. *one* of which was offered, *the other* let go. So *Moſes* was a *Type* of *Chriſt*, in bringing the Children of *Iſrael* out of *Egypt*; but *Joſhua* in bringing them into *Canaan*. Other things that are to be remarked concerning *Types*, I ſhall have opportunity to ſpeak ſomething of afterwards.

Much of the nature of *Types*, are ma-
Sect. 11. ny *Prophetical actions*, and *viſions*; as the *Prophets* going *naked*, and *barefoot*, Iſa. 20. 2. *Hiding a girdle* by the River *Euphrates*, Jer. 13. 1. *abſtaining from marriage*, *Jer.* 16. 2. from *mourning*, verſe 5. from *feaſting*, verſe 8. *Going to the Potters houſe*, Jer. 18. 2. *breaking an earthen Bottle* before the Ancients of the Prieſts, and people, *Jer.* 16. 10. *making bonds and yokes*, Jer. 27. 2. Such was *Chriſt's* act in *curſing the Figtree*. Matth. 21. 19. Of *Agabus* in *binding himſelf* with *Paul's* Girdle, *Acts* 21. 10. There are likewiſe many *Prophetical Viſions*, as that of the *Basket of Figgs*, Jer. 24. Of the *dry Bones*, Ezek. 37. Of the *Almond tree*, and of the *ſeething pot*, Jer. 1. 11, &c. Of the *Temple*, Ezek. 40. &c. and many others in the *Revelation*. Now

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concerning *Prophetical Actions*, which were enjoyned the Prophets, it is likely many of them were really done; and as probable that others of them were never done, but only enjoyned in *Visions*, as that command to *Peter to kill, and eat*, Acts 10.13. Some of them seeming *repugnant* to *nature*, or *morality*, as that of *Ezekiel* to *bake his Cakes with mans dung*, Ezek. 4. 12. Not to *mourn for his wife when she died.* Ezek. 24. 16. And that of *Hosea, to take a wife and children of whoredom*, Hosea 1. 2. As for the *Prophetical Visions* of future events, some of them have their interpretation annexed to them, as *Jeremie's Vision* of the *Almond tree*, and *seething pot*, Jer. 1. 11. of the *basket of Figgs*, Jer. 24. *Ezekiel's Vision of the dry bones*, with many others. But some there are again which will be explained, it is likely onely in their accomplishment; as that of *Ezekiel's Temple*, with many others: especially in the *Revelation* of *John*, That will then be most plain when the whole is fulfilled; as we can now plainly read the *calling of the Gentiles* in many places of the *Old Testament*, which seemed such a strange thing before it was fulfilled, even to

those who were well acquainted with the writings of the Prophets. See *Acts* 11. 3.

CHAP. VI.

Sect. 1. THat which is a great trouble to many in reading the Scriptures is, that there seems to be some *difference* betwixt one place and another, which they know not well how to *reconcile*: I may not here undertake to insist upon all the places which *seem* to contradict each other; but only lay down some general Observations, which may serve for composing of very many such *seeming differences*. And first, I shall speak of such places in Scripture as are *quoted*, or *cited* in other places of it. And touching this matter, we must observe, First, in citing Scripture, there is regard had rather to the *sense* of it, then to the *words* of it. For *example*, compare *Psal.* 40. 6. with *Heb.* 10. 5. though the *words* differ, the *sense* is the same, that is, that Christ was ready and prepared for the work which he was called to; the *Psalmist* either hath reference to that

that cuſtome among the *Jews*, whereof we read, *Exod.* 21. 6. or means only the opening of the ear to hear, and obey with readineſs, as *Iſa.* 50. 5.

What the *Prophet* calls his *glory*, Pſal. 16. 9. the *Apoſtle* according to the *Prophet's* ſenſe calls his *tongue*. *Act.* 2. 26. The *Prophet* ſaith beyond *Damaſcus*, Amos 5. 27. *Stephen*, beyond *Babylon*, Acts 7. 43. that is, a far off, or into a far Countrey, which is according to the *Prophets* meaning. Compare alſo, *Prov.* 3. 11, 12. with *Heb.* 12. 5, 6. The chief reaſon as many ſuppoſe of this difference is, becauſe the *Apoſtles* followed much the *Greek Verſion* of the Old Teſtament, even there where it did ſomewhat differ from the *Hebrew Text*, yet ſo as not to alter the ſenſe: the rather, becauſe that Tranſlation had then generally obtained an honourable eſteem, and reception. Yet others think that we have not now the ſame *Greek Tranſlation* which was then uſed: but that it is much corrupted; and that the *Apoſtles* did without any regard to that Tranſlation, being guided by the ſame infallible Spirit with the *Prophets*, uſe their liberty in expreſſing the meaning of *Pro-* *Sect.* 2.

phets, without tying themſelves ſtrictly to their words. That ſome did afterwards officiouſly for gaining the greater credit to the *Greek Tranſlation* correct it by the New Teſtament, where it differed from it, is but an uncertain conjecture: which ſeems the leſs probable, becauſe the places cited in the *New Teſtament* out of the *Old*, differing both from the *Greek* and *Hebrew*, are many more then thoſe which agree with the *Greek*, and differ from the *Hebrew*; and if they had upon ſuch a deſign corrected ſome, it is likely they would have taken care to correct all. We may alſo obſerve, not only in comparing the *New Teſtament* with the *Old*; but in comparing one place of the Old or New, with the another of the ſame, where the ſame things are repeated, as in *Deuteronomy*, *the Books of Chronicles*, the *Pſalmes*, the *Evangeliſts*, That the Pen-men of Scripture do uſe ſuch a liberty to vary the words retaining the ſenſe. So we find that ſometimes they change the order of words, Compare *Rom.* 10. 20. with *Iſa.* 65. 1. *Rom.* 11 3. with 1 *King.* 19. 10. and this we may obſerve, eſpecially in comparing the

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Evangeliſts with each other. Sometimes we find a change of *Number*, Deut. 6. 16. It is, ye ſhall not tempt, *Matth.* 4. 7. *thou* ſhalt not tempt, *Pſal.* 32. 1. Bleſſed is *he*. Rom. 4: 7. Bleſſed are *they*. Iſa. 52. 7. Of *him* that bringeth good tidings. *Rom.* 10. 15. Of *them* that preach the Goſpel of peace, and bring glad tidings; the ſenſe is the ſame, it being ordinary in Scripture, (as I have before obſerved) to put the *Singular* number for the *Plural*. On the ſame ground likewiſe there is ſometimes ſome ſmall *addition* which doth not add to the ſenſe, but only expreſs it more fully, as *Matth.* 4. 10. Him *only* ſhalt thou ſerve, Compare it with *Deut.* 10. 13. So *Matth.* 19. 5. They *twain* ſhall be one fleſh; compare it with *Gen.* 2, 24.

Sect. 2. Sometimes the *whole place* is not cited, but as it were pointed at by the brief mention of *ſome words* therein, as *Matt.* 4. 15. To make the ſenſe compleat, we muſt ſupply what is wanting, from *Iſa.* 9. 1. So thoſe words, *Acts* 13. 33. cited out of the 2. *Pſalm.* do not directly prove the reſurrection of Chriſt; yet there are thoſe things in that *Pſalm*, which

which he doth by the brief recital of these words lead us to; which do plainly infer a necessity that Christ should rise from the dead. And some think the words *Maran atha*, 1 Cor. 16. 22. signifying the Lord comes, do but point at that threatning which begins, So *Jude* 14. which they use to denounce in case of some heinous crime or offence.

Sect. 3. Thirdly, Things are said sometimes to be *fulfilled* in Scripture, when there is not an accomplishment of them in a plain literal sense; but when either some such like thing is fulfilled, or when the Type is fulfilled in the Antitype: Sometimes I say, when something of like nature is fulfilled, or something that holds proportion with it. So *James* 2. 23. It is said when *Abraham* offered up his son *Isaac*, the Scripture was fulfilled, which saith, he believed God, and it was imputed to him for righteousness: whereas it was properly fulfilled, when he believed the promise concerning his seed, *Gen.* 15. 6. but then also was the same thing verified, when he offered up his son. So when there is an *accommodation*, or *allusion* to something in Scripture

ture, it is said to be fulfilled, as *Matth.* 2. 14, 17. *Chap.* 8. 10. The Prediction of the Prophet was then properly fulfilled, when he did bear the punishment of our sin on the Cross, 1 *Pet.* 2. 24. But he might well be said to bear our infirmities, by *Sympathy*, when he took such pains in curing them: yea, the word used by the Prophet, signifies not onely to *bear*, but to *take away* diseases; and it is further observable, that in the cure of their diseases, he did frequently forgive their sins, and so remove the cause of them: And that he might so cure their disease, it was necessary that he should *bear* their sins. Sometimes again, as I said, that which was literally accomplished in the *Type*, is said to be fulfilled in the *Anti-type*: So that *John* 19. 36. was properly fulfilled in the *Paschal Lamb*, Exod. 12. 46. We may observe that some things were spoken by the *Prophets*, which were literally fulfilled in *Christ*, and could not be appropriate to any as a *Type* of him, see *Psal.* 22. 16, 18. 69. 21. And it is probable they themselves did not understand what they said in such Prophetical Raptures; at least did not understand the principal in-

intent of the *Holy Ghost* in them, though they might have some meaning of their own, *John* 11. 51. 1 *Pet.* 1. 11. Other things are spoken *properly*, and *literally* of the *Type*, Exod. 12. 46. 1 Chron. 17. 13. When yet the *Anti-type*, or thing signified was *principally* in the intent of the *Holy Ghost*; for whether it was at all in the intention of the Penman is uncertain, as I said even now: Yet it will not hence follow, that the words of Scripture have *two senses*, or give an uncertain sound, (to allude to that, 1 *Cor.* 14. 8.) The words have one determinate signification, but the things themselves, which the words do *properly* and *literally* signifie, do import yet something else; as the words in that place now mentioned, 1 *Chron.* 17. 13. speak properly of *Solomon*, but *Solomon* himself was a *Type* of Christ, and did prefigure him. Some do aptly illustrate this by that instance, 1 *Sam.* 20. 20, &c. The words of *Jonathan* had a *literal* sense, which they did chiefly express; but the thing it self which he thereby gave in charge, had an hidden *Mystical* sense, which *Jonathan* did chiefly intend; and which none knew but

but himſelf, and *David* with whom he had made an agreement, what ſuch actions ſhould ſignifie: So the words of Scripture have a *literal ſenſe*, which is obvious, but the things themſelves thereby expreſſed a *ſecret* hidden ſenſe, which none know but the Spirit of God, and thoſe to whom the Spirit reveals it; either by *Immediate* Revelation, as to the *Apoſtles*, and *Prophets*: or *Mediately* by their Writings, as he hath done to us.

For a right underſtanding of the Hiſtory of Scripture, we may obſerve, *Sect.* 4. First, That things are not always recorded in Scripture, in the ſame Method and Order in which they were done: There is mention upon occaſion of the creation of Man and Woman, *Gen.* 1. 27. whereas the exact Narrative of the forming of the Woman is ſet down in the ſecond Chapter, *Exod.* 16. 33. We read of the keeping of the Pot of *Manna*, which was not done till many years after, 2 *Sam.* 24. is an Hiſtory, as is moſt likely of what was done before that was ſpoken, in the two foregoing Chapters. The impriſonment of *John* is ſet down, *Luke* 3. 19. Before the Bap-

Baptisme of *Christ*, which yet did certainly follow after. *Matth.* 4. 12. Those that please may see more of this in Dr. *Lightfoot's Harmony*, where he hath made a good attempt to dispose the History of the Scripture into its natural Method, and the order wherein every thing was done.

Sect. 5. Secondly, We have in Scripture but a short Abridgment, or *Compendium* of things done; and therefore must not conclude that they were done, as they are related presently, succeeding each other; for many times things are related together, betwixt which many things did intervene in the transaction of them: Neither must we conclude, that a thing is not done, because it is not set down in the History of other things happening in the same age, *Numb.* 33. We have a particular account of the journeyings of the Children of *Israel*, which are not set down in their proper place in *Exodus*. And we find especially in the *Evangelists*, the wise providence of God hath so ordered it, that what is omitted, or but briefly touched by one, is most clearly, and fully set down by another. And we have many things

things mentioned occasionally concerning particular persons, which we find not related in the History of them; as of *Joseph's feet being hurt with fetters*, Psal. 105. 18. Of *Jacob's weeping*, Hosea 12. 5. Several things concerning *Moses*, Act. 7. 23. to verse 30. Of *Jannes*, and *Jambres withstanding Moses*, 2 Tim. 3. 8. Of *Moses his sprinkling the Book, and using Hyssop and Scarlet wool*, Heb. 9. 19. Of his saying, *I exceedingly fear and quake*, Heb. 12. 21. Of *Elias his prayer*, and the *effects of it*, Jam. 5. 17, 18. Of *Michael's contending about the body of Moses*, Jude 9. Of *Enoch's Prophesie*, ver. 14. Of *Balaam's teaching Balack to put a stumbling block before the children of Israel*, Rev. 2. 14. Which things might be known by Revelation; or which is more probable, by Tradition, or the History of those times, as we know *Josephus*, and others speak of some of these things: and by the help of this Observation, some do expound those places, *Matth.* 2. 23. 27. 9. where the Evangelist saith, not which was *written*, but which was *spoken* by the Prophets. Though I know there are many other conjectures of Learned men on these words.

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Sect. 6. Thirdly, For a right understanding and reconciling Scripture-History, we must observe the manner of *reckoning* in Scripture: And therein we may take notice of these two things. First, Numbers are to be understood sometimes *Exclusively*, sometimes *Inclusively*: So that which is said to be after *six* dayes, *Matth.* 17. 1. *Mark* 9. 2. is said to be *eight* dayes after, *Luke* 9. 28. in the two former places, *first* and *last* dayes are excluded, and those only reckoned which came between; in the latter they are both included. So *John* 20. 26. eihgt dayes after may be understood Inclusively, it being most likely on the first day of the week next following. So Physitians use to reckon when they speak of Agues: A *tertian* intermitting only one day, a *quartan* but two: so notes are reckoned in *Musick*: so the *French*, for within a *week*, or *two weeks*, say within *eight* days, or *fifteen days*. Secondly, The Scripture ordinarily sets down an *even number*, without taking notice of a small matter under, or over. This the *Latins* call *Rotundatio numeri*; and we sometimes in English, *round Reckoning*. So *Gen.* 15. 13.

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He mentions only *four hundred years*; Exod. 12. 40. *four hundred and thirty*; Numb. 25. 9. we read of *four and twenty thousand*; 1 Cor. 10. 8. but of *three and twenty thousand*. It is likely there were between both, and the odd persons are not reckoned. 2 *Sam.* 5. 5. it is said *David* reigned seven years, and six moneths in *Hebron*, 1 Chron. 29. 27. the six moneths are not reckoned. So the ten dayes that are reckoned 2 *Chron.* 36. 9. are not counted, 2 *Kings* 24. 8. So 2 *Chron.* 4. 2. It is said, *Solomon's* Sea was *ten* cubits from brim to brim, and a line of *thirty* cubits did compass it about: whereas if it were *ten* cubits broad, it would require a line of almost *one and thirty* cubits and *an half* to compass it, there being the same proportion betwixt the *Diameter*, and the *Circumference*, that there is between *seven*, and *two and twenty*. And this manner of reckoning was very ordinary among the *Jews*: We see *Matthew* in his first Chapter will make *three fourteens*, though he omit some in his account to make the number even. So the number *twelve* is retained, 1 *Cor.* 15. 5. Though *Judas* was gone out, and the *Patriarchs*

reckon themſelves *twelve*, Gen. 42. 13. though they ſay in the ſame place that one of them is not. So *Judges* 9. 18, 56. it is ſaid *Abimelech* ſlew *ſeventy* perſons, though *Jotham* eſcaped, *ver.* 5.

Sect. 7. In the next place it is neceſſary that we obſerve ſomething touching the *names* of *perſons* and *places*, otherwiſe we ſhall never be able to untie thoſe knots whereby the Hiſtory of Scripture ſeems to be ſo much ſnarled, and entangled. Wherefore we ſhall find that the name of one is ſometimes given to another, either as they are *Types* of them; ſo Chriſt is frequently called *David*, ſee *Ezek.* 34. 23, 24. and *Zerubbabel*, Hag. 2. 23, or becauſe of ſome reſemblance betwixt them. See *Iſa.* 1. 10. *Ezek.* 16. 3. 46. *Mal.* 4. 5. with *Matth.* 11. 14. ſo reconcile it with *John* 1. 21. *Rev.* 2. 20. 11. 18. 18. 2. So *Hell* hath its name, in many Languages from the Valley of the Children of *Hinnom*, becauſe of the wickedneſs, puniſhment, and dreadful cries which were wont to be in that place. So the place of the great ſlaughter, *Rev.* 16. 14. hath its name from the place of

of the famous battle where *Josiah* was slain, 2 *Kings* 23. 29. So the Tabernacle which the *Israelites* carried in the Wilderness, is called the Tabernacle of *Moloch*, and *Remphan*, Acts 7. 43. because they perverted the use thereof, to which it was by its Primitive Institutiō designed, ascribing that thereto which the *Heathens* did to those *Idols* which they were wont to carry about the Images of in Pageants.

Sect. 8. Secondly, The name of the head of a Tribe, or Nation, is sometimes given to their posterity. So *Gen.* 9. 27. *Shem*, *Japhet*, *Canaan*, are the posterity that come of them. So we are to understand *Israel*, Numb. 20. 14. 1 Kings 12, 16. *Edom*, Numb. 20. 18. or *Esau*. See *Gen.* 36. 1. Ob. 1. 6. There are many other like Instances in Scripture; and some understand by *Abraham* his posterity, *Act.* 7. 16. and so reconcile that place with *Gen.* 33. 19.

Sect. 9. Thirdly, Names remain, when the reason of them, or that from whence they were taken ceaseth. So *Aaron's rod* retains its name when changed into a *Serpent*, Exod. 7. 12. So *Matthew* is called a *Publican*, Matth. 10. 3. be-

cause he was so formerly. *Simon the Leper*, because he had been so, *Matth.* 26. 6. So it is said, the *blind* see, and the *deaf hear*, Matth. 11. 5. that is, those who had been blind and deaf. So it is said, *Publicans*, and *Harlots enter into the Kingdom of Heaven*, Matth. 21. 31. that is, as they speak in the *Schools*, in a *divided sense*, not in a *compound sense*; or those who *had been* such, Heb. 11. 31. not those that *continue* such, 1 *Cor.* 6. 9. where both *Sexes* are to be understood according to what I have before observed, Chap. 4 S. 18.

Sect. 10. Fourthly, The same *persons*, or *places* have sometimes several names: So *Esaiah*'s wife, *Gen.* 26. 34. is called *Bashemath*, and *Gen.* 36. 2. *Adah*. So *Job*, Gen. 46. 13. is called *Jashub*, 1 *Chron.* 7. 1. *Gideon* is called *Jerubbaal*, Judges 6. 32. *Jerubbesheth*, 2 Sam. 11. 21. There is too great a number of such Instances in Scripture to be here reckoned up, which the diligent Reader may observe for reconciling one place with another; and these various names are given to persons, either because of some eminent action done by them: So *Jacob* is called *Israel*, *Gideon*, *Jerubbaal*: *Simon* was called *Peter*.

Peter. Sometimes they had names from the *places* where they lived. Sometimes there was some secret Mystery in the names which were given them. Sometimes the translating of names from one Language to another made a great change in them, as we may see by comparing the Genealogies of the New Testament with the Old. And as persons, so places likewise have divers names as *Enmishpat*, and *Kadesh*, Gen. 14. 7. *Hermon*, *Sirion*, *Shenir*, Deut. 3. 9. *Magdala*, Matth. 15. 39. *Dalmanutha*, Mark 8. 10. the Countrey of the *Gergesens*, Matth. 8. 28. of the *Gadarens*, Mark. 5. 1.

Fifthly, There are many places, and persons of the same name. There was one *Bethlehem*, in the Tribe of *Zebulun*, Joshua 19. 15. *Another* in the Tribe of *Judah*, Matth. 2. 6. Luke 2. 4. two *Cana's*, Joshua 19. 28. John 2. 1. several *Cæsarea's*, Matth. 16. 13. Acts 9. 30. 18. 22. two *Kirs*, Isa. 15. 1. 16. 2 Kings 7. 11. divers *Mispehs*, Joshua, 11. 3. 15. 38. 18. 26. 1 Sam. 22. 3. Divers like examples occur in reading the Scriptures. So for persons, there were many *Abias*, 1 Sam. 8. 2. 1 Kings 14. 1. *Sect.* 11.

1 Chron. 7. 8. 1 Chron. 2. 24. 1 Chron. 24. 10. 1 Chron. 3. 10. 2 Chron. 29. 1, Nehem. 10. 7. divers *Nathans*, 2 Sam. 5. 14. 2 Sam. 7. 2. 2 Sam. 23. 36. 1 King. 4. 5. 1 Chron. 2. 36. 1 Chron. 11. 38. Ezra 8. 16. 10. 39. Many *Zachariahs*, 1 Chron. 5. 6, 7.—9. 21. 37. —15. 20. —24. 25. —26. 11.—27. 21. 2 Chron. 17. 7. —20. 14. —21. 2. —24. 20. —26. 5. —29. 1, 13. Ezra 8. 3, 11.—10. 26. —Nehem. 11. 4. 12. —12. 35. Isa. 8. 2. Zach. 1. 1. Luke 1. 5. Many *Simons*, or *Simeons*, for the name is the same, 2 *Pet.* 1. 1. *Acts* 15. 14. See the *Greek* in these places, *Gen.* 29. 33. *Matth.* 4. 18. —26. 6.—27. 32.—10. 4. *Luke* 2. 25. *Acts* 8. 9.—9. 43.—13. 1. Many *Johns*, Matth. 3. 1.—4. 2. *Acts* 4. 6.—12. 12. Many *Maries*, Matth. 1. 16.—27. 56. *Mark* 16. 9. *John* 11. 1, 2.—19. 25. *Act.* 12. 12. *Rom.* 16. 6. Many *Herods*, Matth. 2. 1. Luke 3. 1. Acts 12. 1.—25. 13. So there are some names which seem common to divers Kings of several Nations succeeding each other, as *Pharaoh* was the name of many Kings of *Egypt*; *Abimelech* of the *Philistines*; *Agag* of the *Amalekites*; *Benhadad* of the *Syrians*; *Artaxexes* of the *Persians* In

In the next place for the compoſing of ſuch differences as appear in the Letter of the Scripture, it is neceſſary that we obſerve the known conditions of right *oppoſition*. There is no oppoſition betwixt propoſitions, unleſs the *ſame thing* be ſpoken of; and unleſs it be ſpoken of in the *ſame reſpect*, and at the *ſame time*. Firſt, I ſay, there muſt be the *ſame thing* ſpoken of. So that there is no difference betwixt *Mat.* 11. 14. and *John* 1. 21. becauſe the ſame perſon is not ſpoken of; *John* ſpeaks of *Elias*, the Prophet whom the *Jews* expected to come: Chriſt of that *Elias* promiſed, *Malach.* 4. 5. that is one that ſhould be like *Elias*, coming in his *Power*, and *Spirit:* Luke 1. 17. John 8. 51. ſpeaks *of eternal death*, Heb. 9. 27. of *natural temporal death*. Mark 16. 16. ſpeaks of a true lively *effectual Faith*. James 2. 19. of an *Hiſtorical Faith*, or of a feigned reputed Faith. *Rom.* 8. 9. ſpeaks of the *corrupt ſtate of nature*. 2 Cor. 10. 3. Of the *body* ſimply conſidered. Many like Inſtances might be given, words in all Languages being of ſuch various ſignifications, and having ſeveral acceptions, partly becauſe things *Sect.* 12.

being so innumerable, and words being formed of a few letters, and uttered by some small change, and variation in the motion of the Organs, and Instruments of Speech, there cannot be a different word found for every thing; and partly because men taking liberty to adorn their Speech with the Flowers of *Rhetorick*; words are sometimes taken in a *proper* sense, sometimes in an *improper* or *Figurative sense*: So that before we conclude any contradiction, where there is a difference in words, we must examine whether the same thing be intended in several places by the same words; and whether they may not be taken properly in one place, improperly in another; for one thing in one place, for something else in another. And (as I have before directed) in such inquirie observe well the *Analogy of Faith*, the *nature of things* under consideration, and the *circumstances of the place*. Secondly, Things are to be considered in the *same respect*, otherwise there is no contradiction. The *Father* is *greater* then Christ, in respect of his *Humane Nature*, and Mediatory Office, *John* 14. 28. *equal* with him in respect of

of his *Divine Nature*, and Eſſence, *John* 10. 30. *Phil.* 2. 6. So we cannot ſtand before God in the righteouſneſs of our *perſons*, Pſal. 143. 2. but we may appeal to him for the righteouſneſs of our *cauſe*, in matters of difference betwixt our ſelves and others, *Pſal.* 18. 20. 35. 17. We are to love, honour, obey Parents, and other relations abſolutely: But in compariſon to *hate* them, *Luke* 14. 26. Many men are *good*, *wiſe*, and *holy comparatively*, in reſpect of others, by participation in a certain degree: but God only is ſo *Eſſentially*, and *Perfectly*, Matth. 19. 17. Rom. 16. 27. Rev. 15. 4. Here we may likewiſe obſerve that things ſpoken *indefinitely* of a number of men, are not alwayes to be underſtood *univerſally* of all that number, but only of ſome amongſt them: So the *Apoſtle* ſaith of the *Corinthians*, that he thanked God on their behalf, for the grace of God which was given them, that they were inriched in all utterance, in all knowledge, and came behind in no gift, 1 *Cor.* 1. 4. 5. 7. Yet ſome among them had not the knowledge of God, 1 *Cor.* 15. 34. And there were many corruptions, and abuſes among them.

So

So in things ſpoken of *Chriſt*, we muſt diſtinguiſh betwixt his *Divine Nature* and *Humane*, betwixt his *Eſſence* and his *Perſon*; as alſo in things that are ſpoken of other perſons in the Godhead. In things that are ſpoken of men, we muſt diſtinguiſh betwixt the *Body* and the *Soul*, betwixt the *Old* man, and the *New*, or betwixt the *Fleſh* and *Spirit*, betwixt *Nature* and *Grace*. Many other diſtinctions are neceſſarily to be applyed in reading the Scripture, as by the nature of things ſpoken of will plainly appear; and which right reaſon will eaſily ſuggeſt to us. See *Matth.* 22. 45. *Rom.* 7. 25. 1 *Pet.* 4. 6. *Rev.* 22. 16. The third requiſite to right oppoſition which *Logicians* here add, is coincident with the ſecond, therefore I ſhall omit it. But there is one thing more neceſſary to it, and that is, that the *ſame time* be underſtood, ſo *Gen.* 17. 10. ſpeaks of the time of the *Law*, Gal. 5. 2. of the time of the *Goſpel*. Lev. 17. 3. of the time when the *Iſraelites* were in the *wilderneſs*, Deut. 1. 12. 15, 21. of the time when they were in *Canaan*; Matth. 10. 5. ſpeaks of the time *before* the Reſurrection of Chriſt, *Mark* 16. 15. of the time *after* his Reſurrection.

CHAP.

CHAP. VII.

THere remain yet ſome things to be obſerved for underſtanding the Letter of the Scripture, which belong partly to *Rhetorick*, partly to *Grammar*: And I ſhall compriſe them all in this enſuing Chapter. Sometimes by an *Ironie* (as it is called) one thing is *ſpoken*, when another thing is *intended*; not with any intent to deceive, but to add force, and vertue to ſpeech. And as in ſpeaking, it may be eaſily diſcerned, when men ſpeak by contraries, by the manner of their pronunciation, and their expreſſions: So in writing, *Ironies* may be perceived by the nature of the thing, or by ſome circumſtances, it may plainly appear when things are intended only to upbraid, and deride others, as *Gen.* 3. 22. *Man is become like one of us*, he alludes to the Serpents lying promiſe, *verſe* 5. So *Deut.* 32. 38. *Let them riſe up and help you*, and be your protection. *Judges* 10. 14: *Go and cry to the gods that ye have choſen*, Let them deliver you. 1 *Kings* 18. 27. *He* Sect. 1.

He is a God. 1 Kings 22. 15. *Go and prosper, for the Lord shall deliver it into the hand of the King*, alluding to the words of the false prophet, *verse* 12. *Job* 12. 2. *No doubt but ye are the people, and wisdom shall dye with you.* 2 Sam. 6. 20. *How glorious was the King of Israel.* Jer. 22. 23. *How gracious shalt thou be when pangs comes upon thee.* Isa. 5. 12. *I will declare thy righteousness*, and verse 13. *Let thy companions deliver thee.* Ezek. 20. 39. *Go ye, serve ye every one his Idols.* So *Amos* 4. 4. *Ezek.* 28. 3. *Thou art wiser then Daniel, &c.* Matth. 26. 45. *Sleep on now, and take your rest.* Mark. 7. 9. *Full well ye reject the Commandment of God.* John 7. 28. *Ye both know me, and and whence I am.* Compare it with *John* 8. 14. 1 *Cor.* 4. 8. *Now ye are full*, &c. 2 *Cor.* 11. 19. *Ye suffer fools gladly, because ye your selves are wise.* Of like nature is that, 2 *Cor.* 12. 13. *Forgive me this wrong.* And hither may be referred such places where something seems to be passed by, as if the speaker would not mention it, when yet he brings it in by an handsome insinuation, as 2 *Cor.* 9. 4. Least we, (*that we may not say you*) should be ashamed, *Philem.* 19. Albeit

I

I do not say to thee, how thou owest to me even thine own self besides. And possibly that may be so understood, *Joh.* 16. 26. *I say not unto you, that I will pray the Father for you.*

Sometimes there are *Hyperboles*, or excesses of speech used in Scripture which are not to be rigidly interpreted, but yet have been of such constant and general use in all times and places for quickning attention, and raising affections to things that are of special remark, or observation, and for putting an *Accent*, or *Emphasis* on words, that they are as easily understood, as the most strict and precise expressions. So things that are very high, are said to reach up to *Heaven*, Gen. 11. 4. Deut. 1. 28. 9. 1. Psal. 107. 20. So things that are out of mans reach, or exceed his capacity, are said to be in *heaven*, in the *deep*, or *beyond the Sea*, Deut. 30. 12. Rom. 10. 6. 7. And by ascending up to heaven, *John* 3. 13. some understand the revealing of such things, Compare that place with *Matth.* 11. 27. and *John* 1. 18. So a great quantity, or number is commonly expressed by the *sand of the Sea*, the *dust of the earth*, the *Stars* *Sect.* 2.

of

of heaven, Gen. 13. 16. --15. 5. --41. 49. Judges 7. 12. 1 Sam. 13. 5. 1 King. 4. 26. 2 Chron. 1. 9. Jer. 15. 8. Heb. 11. 12. Gen. 41. 44. Without thee shall no man lift up his hand, or foot in all the Land of *Egypt*, i. e. thou shalt have absolute power over all. So *Numb.* 13. 33. *Smaller* then *Grashoppers*. 2 *Sam.* 1. 23. *Swifter* then *Eagles*. Judges 5. 4. The Earth *trembled*, 5. the Mountains *melted*. 1 Kings 1. 40. The Earth *rang*. Psal. 6. 6. *I make my bed to swim*. So Psal. 119. 136. *Rivers* of tears run down mine eyes. So we read of *Angels food*, Psal. 78. 25. *The face of an Angel*. Acts 6. 15. The *tongue of an Angel*, 1 Cor. 13. 2. See *Gal.* 1. 8. 4. 14. So *Ezek.* 21. 6. Sigh with the *breaking of thy loins*, i. e. very deeply. See a like expression, *Hab.* 3. 16. So *Luke* 19. 40. The *stones* would cry, and *verse* 44. They shall not leave in thee *one stone upon another*, i. e. there shall be an utter desolation.

Sect. 3. Sometimes the same word is taken in a different sense in the same place, or ordinarily. First, in a *proper* sense, and then by a kind of allusion in an *improper* sense. So *Psal.* 64. 4. That they may *shoot* in *secret* at the perfect, and *v.* 7. but God

God shall *shoot* at them, *Isa.* 6.5. The *Prophet* was *unclean*, in comparison with God, whose Majesty he now saw, and with the Angels, whose alacrity he saw in the service of God: The *people* were *unclean* in a more proper sense. *Isa.* 66.3. They have *chosen*, I will *choose*. Jer. 7.19. Do they *provoke* me? do they not *provoke* themselves, *i. e.* injure themselves. So *Jer.* 34. 17. *Ezek.* 24. 25. *verse* 25. *Statutes* that are not good, are his Decrees for their ruine, and judgments or punishments. *Matth.* 8. 22. The *dead* are understood, first, *Spiritually*, then *Naturally*. So to *drink*, Matth. 26. 29. *To eat*, John 4. 31, 32. See *John* 1. 10. *Rom.* 2. 26. By *Circumcision* is meant, first, persons circumcised; then their state and condition. *Rom.* 3. 27. The *Gospel* is called the *Law* of Faith, in allusion to the Law of Works, *Rom.* 9. 6. All are not true *Spiritual Israelites*, which descend *naturally* of *Israel*, Rom. 14. 13. To *judge*, is to *censure*, or judg rashly, and then to *determine* in our selves. So *Rev.* 2. 22. I will cast her into a *bed*, i. e. of great *tribulation*, as he there expounds it, in allusion to her bed of *Adultery*. So the same word is

to

to be diverſly underſtood according to the diverſe objects to which it is applyed. So *Exod.* 14. 31. To *believe*, is to *rely upon*, as applyed to *God*; to *give credit* to, as applyed to *Moſes*. 1 Chron. 29. 20. To worſhip, is underſtood *religiouſly*, as applyed to *God*: *civilly*, only as applyed to the *King*, 2 Chron. 31. 8. To *bleſs God*, is to *praiſe* him; to *bleſs the people*, is only to *pray for them*, Joel 2. 13. To *rent*, is underſtood *literally*, as it is applyed to *Garments*; *Figuratively* as applyed to the *heart*. There are alſo many more of theſe *Antanaclaſes*, & other Figures of like nature in the *Original* Languages of the Scripture, which are not obſerved in *Tranſlations*. Another much like hereto is that form of Speech caled *Oxymeron*, whereby things are elegantly expreſſed by a *ſeeming contradiction*, as *Job* 22. 7. To ſtrip the *naked* of their *cloathing*: Thoſe who are properly naked, have no cloathing to be ſtripped of; but he means thoſe who are badly cloathed. *Jer.* 22. 19. Shall be buried with the *burial of an Aſs*, i.e. lye unburied as Aſſes uſually do. So *Rom.* 1. 20. The inviſible things of God are *clearly ſeen*, and *Heb.* 11. 27. He endured

endured as *seeing* him that is *invisible*. 1 Tim. 5. 6. Is *dead* while she *liveth*; that is, dead *spiritually*, while she lives *naturally*, 2 Cor. 8, 2. Their deep *poverty* abounded to the *riches of their liberality*. And some refer to this manner of speaking, *Acts* 5. 41. That they were counted *worthy* to suffer *shame* for his Name.

Sometimes there is a *Redundancy*, or superfluity of words in Scripture, the same thing being repeated, either in the same terms, or at least in sense: Yet those repetitions are not vain, and idle, but serve either to express a thing with more vehemency, and significancy, or to explain it more fully, and clearly. See examples hereof, *Gen.* 11. 30.-40. 23. *Exod.* 1. 9. *Rev.* 2. 13. -18. 7. *Numb.* 14. 5.-19. 2. *Deut.* 20. 3. *Josh.* 1. 9. *Judges* 14. 16. 2 *Chron.* 15. 7. *Psalm* 102. 17. *Prov.* 23. 23. *Isa.* 13. 22. -19. 21. - 28. 23. - 38. 1. -40. 1. - 53. 3. *Jer.* 24. 6. -30. 19. -50. 2. *John* 1. 20. -3. 15. *Revel.* 2. 5. Of the use of repetitions in the *Hebrew* Tongue, I shall not hear speak, because our Translatours have in their several places rather expounded them, then *Sect.* 4.

rendred them word for word. We may further obſerve, that there is ſometimes a repetition of the ſame thing to make up the ſenſe again, when it hath been interrupted by ſomething which ſhould have come in within a *Parentheſis*: of which you may ſee examples, *Judges* 9 19. 1 *Kings* 12. 10. 1 *Chron.* 5. 3. 2 *Chron.* 20. 11. *Iſa.* 7. 23. *Jer.* 27. 21. - 34. 20. - 35. 19. *Hag.* 2. 18. *Rom.* 3. 26. *Epheſ.* 2. 5. 4. 1. All the three Chapters, excepting the firſt verſe ſhould (as ſeems) be included in a *Parentheſis*; as for theſe words, verſe 5. [*by grace ye are ſaved*] the *Apoſtle* ſeems to have his thoughts ſo big with them, that like *Phares*, Gen. 38. 29. They break out before their time, for they fall in fitly, verſe 8. See alſo *Rev.* 3. 9. - 12. 9.

Sect. 5. Sometimes words are miſplaced, or the order of them changed, and this trāſpoſition of words is commonly called *Hypallage*. So *Lev.* 12. 4. In the *blood of her purifying*, is in the purifying of her blood. *Job* 17. 4. Thou haſt hid their heart *from underſtanding*, that is, hid underſtanding from their heart. *Dan.* 2. 35. No *place was found for them*, i. e. they were

were found in no place. The like expreſſion we have, *Rev.* 12. 8. *Rom.* 9. 31. *The Law of Righteouſneſs*, for the Righteouſneſs of the Law: *Rev.* 21. 24. The *Nations of thoſe that ſhall be ſaved*, for thoſe that ſhall be ſaved of the Nations. Of like nature is that, *Iſa.* 1. 18. *Your ſins* ſhall be as Snow, and Wool, that *is*, *you* ſhall be ſo, being cleanſed *from your ſins*, Pſal. 51. 9. See *Matth.* 8. 3. *Hoſ.* 8. 12. Of like ſort are thoſe expreſſions, *in* the fear of the Lord, *Prov.* 23. 17. *In* the Faith, 2 *Cor.* 13. 5. *In* the Spirit, Rev. 1. 10. Theſe expreſſions import a *rooted habit*; as the Prophets were ſaid to be *in* the Spirit, when they were moved and acted wholly thereby; and according to the *Greek* Phraſe, thoſe were in an unclean Spirit who were poſſeſſed thereby, *Mark* 1. 23. And in *Latin* men are ſaid to be *in morbo* in a diſeaſe.

Becauſe the Priviledges of the *firſt born*, were ſo great among the *Jews*, That which is chief, or moſt eminent in any kind, is called the firſt-born, *Gen.* 49. 3. *Job* 18. 13. The firſt-born of death is the moſt fatal and cruel death. *Iſa.* 14. 30 The *firſt-born* of the poor, thoſe *Sect.* 6.

who are most poor, and miserable. *Psal.* 89. 27. *Jer.* 31. 9. *Rom.* 8. 29. *Col.* 1. 15, 18. *Hebrews* 12. 23. *Revelat.* 1. 5.

Sect. 7. The word *Son* hath divers peculiar significations. Sons, or Children of *Belial*, so oft spoken of in the Old Testament, are wicked men, Such as are good for nothing, or such as will not be governed. *Children of light*, such as are Divinely enlightned, *Luke* 16. 8. *John* 12. 36. *Ephes.* 5. 8. 1 *Thes.* 5. 5. *Children of disobedience*, are disobedient persons. *Ephes.* 2. 2.—5. 6. Children of *Hell*, Matth. 23. 15. Of *wrath*, Ephes. 2. 3. Son of *perdition*, John 17. 12. 2 Thes. 2. 3. Such as are worthy thereof, or *obnoxious* thereto: A son of peace, *Luke* 10. 6. one that is worthy of it. See *Matth.* 10. 13. The children of a place are the inhabitants of it, *Ezra* 2. 1. *Psal.* 149. 2. *Jer.* 2. 16. So the word *Daughter* is likewise used, 2 *Kings* 19. 21. *Psal.* 45. 12.—137. 8. *Lam.* 2. 13. *Zach.* 2. 11. The *City* being as a *Mother*, and the *Inhabitants* of it taken Collectively, as her *Daughter*. The children of the *Promise*, are such as do embrace the promise of the Gospel.

spel. *Gal.* 4. 28. *Sons of men*, Ps. 4. 2. 30. 19. are no more then men. And Christ is called so oft the *Son of man*, as he is Man, *Gen.* 6. 2. The *Sons of God*, are those who are of the Church; and so Sons of God by profession, *Math.* 5. 45. They are such as imitate him, or are governed by him, 1 *John* 3. 10. On the same account are men called the *Children of the Devil.* So likewise, *John* 8. 44. *Father* is understood in a like sense; also those who are the *Inventers* of any thing, or instruct others therein, are called their Fathers, *Gen.* 4. 20.

Sect. 8. The word *until*, *includes* the *time past*, but doth not *exclude* the *time to come*: and so is many times as much as never; speaking expressly of such time as there may be any question about, and supposing that which is out of doubt, as *Gen.* 28. 15. I will not leave thee *till* I have done that which I have spoken to thee of, that is, I will *never* leave thee; for if he left him not till then, there was no fear of it afterwards. So 1 *Sam.* 15. 35. 2 *Sam.* 6. 23. *Psal.* 110. 1—125. 2. *Isa.* 22. 14.—42 4.—46. 4. *Matth.* 1. 25.—28. So *Rom.* 5. 13. Of like nature are those Phrases, *Psal.* 72.

5,37. *Matth.* 5. 18, 26. In like manner the Phraſe *no more*, doth not ſuppoſe that a thing hath been done before, *John* 15. 15, *Acts* 13. 34. *Rom.* 6. 9. Death hath *no more* dominion over him. It doth not ſuppoſe that once it had, but affirms that it never ſhall have. So *Rom.* 11. 6. *Gal.* 3. 18.

Sect. 9. The Jews have a ſaying, That *there is not a tittle in the Law, but Mountains hang upon it.* This is certain, that ſmall Particles are of very great moment; and much depends upon a right underſtanding of them. I ſhall inſtance in a few; and firſt in the note of ſimilitude (*as*). There are ſeveral things to be obſerved concerning it in reading the Scripture; That it is oft wanting in the *Hebrew*, the learned know: but it is ſeldom obſerved in our Language, becauſe the Tranſlators have for the moſt part ſupplyed it to make the ſenſe more plain. Yet in ſome places they have omitted it, in others put it in a different Character, that we may know they have ſupplyed it. Amongſt many other places, ſee *Prov.* 10. 11. 20.—11. 22. 30.—13. 12. 14.—16. 14. 24.—17. 14. 22.—18. 4. 20 2. 5 30.—31. 1.—22. 14.—23. 27. —25.

—25. 19. 20. 25. 28.—26. 9. 14. 21. 23.—27. 9. 21.—28. 15. *Jer.* 17. 11.

Sometimes it ſeems to be redundant, as *Gen.* 27. 12. *Job* 24. 14. *Pſal* 122. 3. *Iſa.* 1. 7.—13. 6. *Hoſ.* 4. 4.—5. 10. *Mat.* 14. 5. *Rom.* 9. 32. 2 *Cor.* 3. 18. *Phil.* 2. 12. *Philem.* 9. *Obad.* 11. 1 *Pet.* 1. 19. 2 *Pet.* 1. 3. Yet ſometimes where it doth not ſignifie likeneſs, it is not altogether ſuperfluous, but imports ſomething becoming the ſubject ſpoken of; as we ſay a man doth *like* himſelf, when he doth ſomething worthy of one of his quality, or that is becoming him: See *Matt.* 7. 24. *John* 1. 14. 1 *Cor.* 4. 1. 2 *Cor.* 2. 17. *Epheſ.* 5. 8. See alſo *Phil.* 2. 8. Sometimes it doth not ſignifie a ſtrict *equality*, but only ſome *likeneſs*, or reſemblance, otherwiſe that place, *Matth.* 5. 48. as it is by ſome urged, would prove an *equality* with God, not only in *Holineſs*, but in *Wiſdom*, and in *Power*, which are perfections as eſſential to him as his holineſs. See alſo *John* 6. 57. 15. 10.-17. 16. 18. 21. 22. 23.-20. 21. 1 *John* 3. 3. 7. So 1 *Cor.* 10. 6, 7, 8. We are not only required to abſtain from the ſame acts whereby they provoked God, but from all of like nature.

Sometimes it is a Note of *Inference*, and signifies as much as *for*, as *Epheſ.* 4. 32. *Matth.* 6. 12. compared with *ver.* 14. and *Luke* 11. 4. and it may be an argument from the greater to the leſs, as *Matth.* 7. 11. It is more for us that are evil to forgive others, then for God who is ſo good: though indeed there are other conſiderations which makes his forgiveneſs a far greater matter then ours. Or it may be an encouragement to our Faith, and a ſupport of our confidence in Prayer, not from any merit, but conſidering the tenour of the Goſpel, according to which he ſhall have *judgment without mercy that ſheweth no mercy*, ſee *Matth.* 18. 35. *James* 2. 13.

Sect. 10. The Copulative Particle (*and*) hath divers ſignifications likewiſe in Scripture; yet not ſo many in our Language as in others: in the *Greek*, which is ſuch a copious Language, it hath *three and twenty* ſignifications: but in the *Hebrew* which is more barren, they reckon up *thirty ſeven*. I ſhall only inſiſt on two or three Uſes of it, which are more obſervable. And ſometimes it is uſed *Exegetically* as they ſpake, as we uſe the words, *that is*, or *that is to ſay*, ſo we are

are to understand, *Gen.* 13, 15. To thee will I give, *that is*, to thy seed after thee. 2 *Sam.* 17. 12. Of him, *that is*, of all the men that are with him. *Nehem.* 8. 2. Of Men, and Women, *that is*, all that could hear with understanding; unless he take men, and women in a stricter sense, as opposed to children, or younger persons. It is taken in a like sense, *Nehem.* 13, 17. What evil thing is this that ye do, *and* prophane the Sabbath, *that is*, in prophaning the Sabbath. So *Luke* 1. 17. *That is*, the disobedient to the wisdom of the just. *Matth.* 13. 41. *That is*, them which do iniquity. *Matth.* 21. 5. *That is*, a Colt, the Foal of an Ass, *verse* 23. *that is*, who gave thee this authority. 1 *Cor.* 10. 28. *that is*, for conscience sake; see the verse following. So *Gal.* 1. 4. *Phil.* 4. 20. *Col.* 2. 2. God *who is* the Father, or our Father, or *even* the Father, *Rom.* 15. 6. 1 *Cor.* 15. 24. 2 *Cor.* 1. 3. *Ephes.* 1. 3. *Col.* 1. 3. *James* 1. 27. 3, 9. In which places there is the same *Greek* word. Sometime it doth not joyn several things together, but denotes something of special remark, or observation in what is added. 2 *Chron.* 26. 10. In the Mountains,

tains, and in *Carmel*, *Carmel* was a principal Mountain. *Nehem.* 8. 15. In all their Cities, *and* in *Jeruſalem*. So *Judah*, *and* *Jeruſalem*, Jer. 4. 3. Zeph. 1. 4. From *Judea*, *and* from *Jeruſalem*. Mark 3. 7, 8. From the hand of all his enemies, and from the *hand* of *Saul*, Pſal. 18. 1. Tell his Diſciples *and Peter*, Mark 16. 7. With the women, *and Mary*, Acts 1. 14. As other Apoſtles, *and* as the brethren of the Lord, *and Cephas*, 1 Cor. 9. 5. Sometimes it it put for (*of*) and ſo makes that form of ſpeech which they call *Hendiadys*. Gen. 3. 16. Thy ſorrow *and* conception, *i. e.* the ſorrow *of* thy conception. *Pſal.* 116. 11. My voice *and* ſupplication, *i. e.* the voice *of* my ſupplication. *Jer.* 22. 3. Judgment *and* righteouſneſs is righteous judgment. *Jer.* 36. 27. The roul *and* the words, is the words of the roul, or the roul with the words, *that is*, which hath the words. *Acts* 23. 6. the hope *and* reſurrection, that is, the hope *of* the reſurrection. *Rom.* 1. 5. Grace *and* Apoſtleſhip, *i. e.* the grace *of* Apoſtleſhip. *Rom.* 11. 17. The root *and* fatneſs, *i. e.* the fatneſs *of* the root. 1 *Cor.* 11. 7. Image *and* glory, for image *of* the glory. 2 *Pet.* 1. 3. Glo-

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ry, *and* vertue is (as some think) glorious vertue, or power. *Matth.* 3. 11. The holy Ghost *and* fire, is the holy Ghost working as fire. *John* 3. 5. Water *and* the Spirit, is the Spirit working as water. Sometimes also it joynes together words of the same signification, and seems to make a *Pleonasme*, or redundancy of speech, as Glory, *and* Honour, *Rom.* 2. 10. Prayer *and* supplication. *Phil.* 4. 6. Spirit *and* Soul. 1 *Thes.* 5. 23. *Heb.* 4. 12. In which places divers things are not expressed, but the same thing, those words being used promiscuously in Scripture, to signifie the same thing, though under divers notions and considerations; and in *Heb.* 4. 12. he doth not mean that the word divides the Soul *from* the Spirit, as if they were two different things, but that it divides or pierces betwixt the Soul, or the Spirit, as a sharp Sword divides the joynts which are so close knit together, and penetrates to the marrow, which is the most inward and secret part of the body: but cannot properly be said to divide the marrow *from* joynts. So *Psal.* 53. 6. *Jacob* shall rejoyce, *and Israel* shall be glad.

Sect. 11. I shall likewise observe some few things concerning the conditional Particle (*if*) it is sometimes used in *swearing*, and hath the force of a strong negation, there being something suppressed, or tacitely implyed, signifying a resolution against such a thing, as *Heb.* 4. 5. *If* they shall enter into my rest. The frequent use of this form of speech in the *Hebrew* Language, is well known to learned men. Sometimes it implyes a *wishing*, as *Luke* 19. 42. *If* thou hadst known, *i. e. Oh that* thou hadst known. So some expound that, *Luke* 12. 49. What will I, *if* it be already kindled? As if he had said, what do I now desire? making it such a form of speech, as that, *Psal.* 39. 7. *O that* it were already kindled. So likewise do they render that, *Luke* 22. 42. *Oh that* thou wert willing to remove this cup from me. Much after the like manner might we render these passages, *if* you will receive it, *Matth.* 11. 14. *If* they would testifie, *Acts* 26. 5. Or we may render it, *though you will not receive it*, or *but that they will not testifie*, it being a kind of tacit complaint. Sometimes it doth not import any doubting of a thing, but onely suppose one thing to infer another from it, 1 *Kings* 18. 21.

8. 21. *If* the Lord be God, follow him. If we should form the argument compleat it would run thus, *If the Lord be God, he is to be followed: but the Lord is God; therefore he is to be followed.* So that there it might be rendred, seeing that: So likewise, *Rom.* 8. 31. 11. 17. 1 *Pet.* 1. 17. and *Acts* 4. 9. Sometimes it implyes a kind of *concession*, as *Rom.* 5. 15. as if he had said, *be it so*, that through the offence of one, many are dead, or *grant it be so*, or *what if it be so?* as our Translators have rendred the same word there used, *Rom.* 9. 22. Lastly, we may observe, That it is often used to shew the connexion of two things together, or that one would necessarily follow upon the granting of the other: yet doth not suppose that the first may happen, upon which the second would follow. So it imports the Connexion betwixt *walking after the flesh*, and *eternal death*, Rom. 8. 13. betwixt the *Apostacy*, and *final impenitency* of those spoken of, *Heb.* 6. 6. betwixt *Christ not rising*, and *the rest of the dead not rising*, 1 Cor. 15. 16, 17. As if we should turn that *Rom.* 2. 13. into this conditional Proposition, *If a man do the* Law, *he shall be justified*, it doth not

not conclude, that a man may do the Law, that is, perfectly fulfil it, and be thereby justified: but only the Connexion of of those two together: or that if a man could perfectly fulfil the Law, he should be justified. *A supposition doth not conclude that a thing may be.* See *John* 16. 7. 1 *Cor.* 13. 1, 2, 3.

Sect. 12. I shall yet observe something touching the Particle (*of*) which imports the relation of one thing to another; and in our Language is both a *Prepositon*, and a *sign of the Genitive case*; and it signifies sometimes the *efficient cause*: So the provoking *of* Sons and Daughters, *Deut.* 32. 19. is the provoking wherewith they had provoked God. So *Ezra* 3. 1. *Of Cyrus.* Job 14. 1. *Of* a woman. *Isa.* 53. 4. Smitten *of* God. *Isa.* 54. 13. Taught *of* God. *Ezek.* 1. 1. Visions *of* God. *Matth.* 1. 18. *Of* the holy Ghost. *Matth.* 25. 34. Blessed *of* my Father. *John* 3. 5. *Of* the Spirit. *John* 12. 43. *Of* men *of* God, that is, which comes from men, and from God. So *Rom.* 1. 17. —3. 23. —11. 36. 1 *Cor.* 1. 30. 1 *John* 3. 9. Sometimes it signifies the *material cause*, as *Gen.* 1. 7. *Of* the dust. *Gen.* 3. 21. *Of* skins. *Gen.* 6. 14. *Of* Gopher-wood. See *Nehem.* 8. 4. *Psal.* 2. 9.

2.9. *Jer.* 28. 13. *Ezek.* 41. 22. 2 *Tim.* 2. 20. Sometimes the *final cause*, as *Jer.* 30. 28. The vengeance *of* the Temple, that is, which he executes for his Temple which they had destroyed, 2 *Chron.* 36. 17. So the suffering *of* Christ, 2 *Cor.* 1. 5. that is, for the sake of Christ: See also, *Col.* 1. 24. So a prisoner *of* Christ. *Ephes.* 4. 1. The reproach *of* Christ. *Heb.* 11. 26. So an house *of* Prayer. So *Isa.* 56. 7. that is designed for that use. Sometimes it denotes the *effect*, as *Isa.* 9. 6. The Prince *of* peace, that is, who effects our peace: See also, *Isa.* 11. 2. 53. 5. *Luke* 1. 69. *John* 6. 48. 68. *Rom.* 5. 18. Sometimes the *Object*, as *Prov.* 1. 7. The fear *of* God, *i. e.* wherewith we fear him. The love *of* God, 2 *Thes.* 3. 5. 1 *John* 2. 5. 3. 17. The knowledge *of* God, 2 *Chron.* 30. 2. *Prov.* 2. 5. *Hos.* 4. 1. 1 *Cor.* 15. 34. The knowledge *of* Christ. *Phil.* 3. 8. 2 *Pet.* 1. 8.— 2. 20.— 3. 18. the Faith *of* Christ. *Gal.* 2. 29. 3. 22. And so possibly may the Faith *of* God be understood, *Rom.* 3. 3. So the Gospel *of* the Kingdom, is concerning the Kingdom, *Matth.* 9. 35. So the fame *of* Jesus, *Matth.* 14. 1. The bruit *of* thee, *Nahum.* 3. 19. The sure mercies *of* *David*, are those *bestowed on David.*

David. Acts 13. 34. The offerings of God, are those offered to him, *Luke* 21. 4. The same judgement likewise is to be made of those places where the *Pronouns possessive* (as they are call'd) are used as *thy* thoughts, *Psal.* 139. 17. *i. e.* which I have of thee. *His* knowledge, *Isa.* 53. 11. *My* mercy, *Psal.* 59. 10. And these *Pronouns* signifying sometimes the *Author* or efficient cause. Sometimes the *Object*. We find *mine*, and *thine* used promiscuously in Scripture, as *thy* Garments, *thy* fair Jewels, *thy* Beauty, *thy* Sons, and *thy* Daughters, *i. e.* which were given to thee; *my* Comeliness, *my* Meat, *my* Children, *i. e.* which I gave, *Ezek.* 16. 11. to 21. So *Hos.* 2. 5. 9. Sometimes it signifies some Adjunct, as the people of *my* curse. *Isa.* 34. 5. *i. e.* devoted to it. The waters *of Noah*, *Isa.* 54. 9. *i. e.* which were in the dayes *of Noah*. Examples of this kind are two many to be reckoned up, and the sense of them is very obvious. Sometimes it signifies *likeness*, or similitude, as the sure mercies *of David*, *Isa.* 55. 3. are by a kind of *Metalepsis* first, the mercies bestowed on *David*, or promised to him: then as they are promised to us, they signifie such mercies as

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were bestowed on *David* or of the same kind. So the burial *of* an Ass, *Jer.* 22. 19. the wound *of* an enemy, the chastisement *of* a cruel one, *Jer.* 30. 14. that is, such as these are wont to inflict. The spirit and power *of Elias*, *Luke* 1. 17. the way *of Balaam*, 2 *Pet.* 2. 15. mans voice, or the voice *of* a man, *ver.* 16. the way *of Cain*, *Jude* 11. that is like to these. Sometimes it makes that form of speech, called *Hendyadys*, one *substantive* being put for an *adjective*: as, *Mat.* 25. 31. throne *of* his glory, *i. e.* glorious throne. *Mat.* 26. 64. right hand *of* power, *i. e.* powerful right hand. *Rom.* 7. 24. body *of* death, *i. e.* deadly body. 2 *Cor.* 4. 2. hidden things *of* dishonesty, *i. e.* dishonest hidden things. *Gal.* 3. 14. promise *of* the Spirit, *i. e.* promised Spirit. 1 Thes. 1. 3. *working faith*, *laborious love*, *patient hope*. 2 *Thes.* 2. 3. the man *of* sin, *i. e.* the sinful man. Some understand by fathers *of* the flesh, *Heb.* 12. 9. *carnal fathers*, and by the father *of* the Spirit, the *spiritual father*. Judges of evil thoughts, *James* 2. 4. are as some conceive, Judges that think evil. The wine *of* the wrath of her fornication, *Rev.* 18. 3. is the poysonous wine of her fornication, for

the *Greek* word there used may be translated *poyson*, as well as *wrath*. Sometimes it comes betwixt two words, which signifie the same thing, the one expressing the *general* kind, the other some *particular* falling under that *general*: this in the Schools is called *Genitivus speciei*, as *Exod.* 1. 9. the people *of* the children of *Israel*: the sign *of* *Jonas*. *Mat.* 12. 39 the sign *of* the Son of Man. *Mat.* 24. 30. *i. e.* as some think, the Son of Man himself the Miracle *of* healing. *Acts* 4. 22. the sign *of* circumcision. *Rom.* 4. 11. as we use to say the Sacrament *of* Baptisme: and some by *a messenger of Satan* understand *Satan himself*, 2 *Cor.* 12. 7. So the City of *Nazareth*. *Luke* 2. 4. *Nazareth* it self. See *Gen.* 34. 27. *Acts* 8. 5. 16. 14. the River of *Jordan*. *Mark* 1. 4. is no more but *Jordan it self*.

Sect. 13. The use of *Interrogations* in Scripture is not to be passed by without some consideration: it is ordinarily observed of them, that they do strongly and vehemently conclude the contrary to what is asked, or demanded in them: that is, if they be *affirmative* they conclude *negatively*, as *Gen.* 18. 14. 17-20.

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2.-50.19. 2 *Sam.* 7. 5. *Ezek.* 18.23. *Zach.* 1.5. *Rom.* 3.3. *Heb.* 1.5. so *negative* questions conclude *affirmatively*, as *Gen.* 13.9-37.13. *Exod.* 4.14. 1 *Chron.* 21.17. and in very many other places. Yet we may observe that the question made by [*who?*] doth not always signifie none, for sometimes the answer is made in the same place, as *Psal.* 15.1-24.3. Sometimes it signifies *few*, as *Isa.* 42.23.53.1. *Prov.* 31.10. so *chap.* 20.6. 1 *Pet.* 3.13. It is such a rare thing that *David* makes it an aggravation of his enemies sin, *Psal.* 38.20. it also implies few in those questions, *Isa.* 50.10. *Hos.* 14.9. where the conditional [*if*] seems to be wanting, as if he had said, *if there be any such.* Sometimes also *affirmative* questions conclude *affirmatively*, and the negative particle seems to be suppressed, see 1 *Sam.* 2.27.28. *Jer.* 3.6-31.20. *Ezek.* 8.6-20.30. *Amos.* 6.2. there is also a like question, *Job.* 20.4. where our *English* Translators have supplyed the *negative* particle as we may see by the different character, wherein it is printed.

It is likewise supplied in divers of

the formentioned places in several Translations, as in the *Greek*, *Italian*, *Spanish*, *French*, *Dutch*. Sometimes questions are not to be understood simply of the *matter* of the action concerning which enquiry is made, but of the nature of it, expostulating about the heinousness of it, as *Gen.* 3. 13, *what* is this that thou hast done? as if he had said, dost thou know what thou hast done? dost thou consider the greatness of this evil, which thou hast committed? see the like, *Gen.* 12. 18 -31. 26. *Nehem.* 3. 17. *Jer.* 8. 6. Sometimes they import a *doubting*, or *denyal*; as, *Gen.* 18. 12. *John* 3. 4. *Rom.* 10. 6, 7. Sometimes they imply a *prohibition*; as *Dan.* 1. 10. *why* should he see your faces worse, *i. e. Let him* not see them worse: see also *Gen.* 27. 43. 1 *Sam.* 19. 17. 2 *Sam.* 2. 22. 2 *Chron.* 25. 16. *Eccles.* 5. 6 -7. 15, 16. *Jer.* 27. 13. 17 -40. 15. *Ezek.* 33. 10. they are used also very frequently to expresse any *passion* of the mind with the greater vehemency, as *admiration*, *Gen.* 17. 17. -27. 20. 42. 28. *Mat*, 21. 20. *Mark* 6. 38. *Indignation*, *Psal.* 2. 1. -50. 16. *Mat.* 17. 17. *Insultation*, *Psal.* 42. 4. -19. 10. *Jer.* 22. 23, much of like nature is *Pi-*

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lates question, *John* 18.38. he seems to ask rather in scorn, than with a desire to be enformed *what is truth?* sometimes they signifie an earnest desire; as *Psal.* 4.7. *who will, i.e.* oh that some would, so *Rom.* 7.24. This use of interrogations is very frequent in the *Hebrew* tongue as the Learned know. Sometimes they are used to aggravate, or extenuate a thing, as if the speaker knew not how to determine positively, or to expres the nature of the thing as it requires, and therefore propounds it to others, that those who can may resolve it, as 1 *Sam.* 24.14. 2 *Sam.* 7.18. *Psal.* 31.20. 139.17.-144.3. *Isa.* 2.22. and in many other places. Sometimes it is an expression of deep *sorrow* and *lamentation*, as *Psal.* 3.2-22. 2-17. 7, 8, 9. *Lam.* 1.1.2.1. *Hab.* 1.17. Sometimes it expresses the rejecting of a thing with some kind of displeasure, as *Num.* 23.8. *Judges* 11.12. 2 *Sam.* 16. 10. 1 *Kings* 17.18. 2 *Kings* 3.13. *Isa.* 14.8. *Mat.* 18.29. *Mark* 5.7. *Luke* 8. 28. *John* 2.4.

Upon a review of what I have already written, I find an *Ellipsis*, because I find no *Ellipsis*. I see a defect in the *Sect.* 14.

foregoing obſervations, becauſe I have not obſerved thoſe paſſages of Scripture wherein there is a defect of ſomething to make the ſence clear and entire, which defect is called *Ellipſis*. Not that we accuſe the Scripture of deficiency, or bring our ſelves under the ſentance of ſuch as add to the word of God, *Rev.* 22. 18. as we ſay *the mind of the Law is the Law*: ſo *the ſence of the Scripture is Scripture*, and we do not add to that, but onely to the words, that we may more clearly expreſs the ſence: the ſtyle of Scripture being ſo conciſe and ſhort, that the nature of the things doth neceſſarily require, ſometimes a ſupplement of ſome words fully to expreſs the mind of the Author in our language, though in the language or *Idiom*, wherein thoſe things were written or ſpoken, uſe and cuſtome might make ſuch defective ſpeeches eaſily intelligible.

I have already ſpoken ſomething of the defect of the negative particle in *Interrogations* in the foregoing *Section*, of the defect of the note of ſimilitude *Sect.* 9. of this chapter, and of other things which muſt be underſtood or implyed

plyed *chap.* 3. *Sect.* 18. 19. But yet there are many other places, where there is an apparent necessity of supplying something either from what goeth before, or what followes after, or the scope of the place, or something that doth some way answer to what is expressed in the text; as we may see in those very many instances, which we have in our own Translation, where the Translators have added what was thought necessary to expresse clearly the true genuine sense of the Scripture; and one that is but indifferently acquainted with the Scripture, will easily observe them, they being set down in a different character from the rest of the Bible, unless it be in some editions of a very small volumn. I will instance in a few places, where any of an ordinary capacity may not onely observe what is added, but the reason and necessity of such supplements, see *Num.* 26. 4. 2 *Sam.* 5. 8. where the defect is supplied from, 1 *Chron.* 11. 6. 1 *Kings* 1. 6. *Nehem.* 5. 5. *Prov.* 13. 1. *Dan.* 7. 15. *Hos.* 9. 4. *Zech.* 14. 18. *Mat.* 20. 23. *Luke* 13. 9. *John* 7. 39. where the word [*given*] is supplied

from the correlative [*receive*] in the ſame verſe 2 *Theſ.* 3. 3. 7. 1 *Tim.* 4. 4. where the word [*commanding*] is ſupplied from its oppoſite [*forbidding*] as it is ſupplied from [*permitted*] 1 *Cor.* 14. 34. *Epheſ.* 1. 13. 2. 1. where the word *quickened* is fetched from *verſe* 5. There are divers other places where defects are not ſupplied by our Tranſlators, as *Judges* 21. 11. it is evident there is to be ſupplied from the verſe following *the virgins that have known no man, by lying with any Male, ye ſhall ſave alive*, Pſal. 65. 20. to expreſs the ſenſe fully we ſhould ſay, that hath not turned away my *prayer from himſelf* nor *his mercy from me*. So, *Pſal.* 84. 10. *One day in thy Courts is better than a thouſand* that is, *elſewhere*, Eccleſ. 7. 28. *one man among a thouſand, have I found*, that is, *upright*, as *verſe* 29. Iſa. 31. 5. as *birds lyſflying*, that is, *defend their neſts*: fluttering about them: ſo will the Lord defend *Jeruſalem*, John 15. 4. *abide in me, and I in you*: that is, *I will abide in you*, 1 Cor. 9. 4. *have not we power to eat and drink?* that is, *at the charge of the Church*, 2 Tim 2. 21. To make the Apoſtles meaning clear it ſhould be

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as in a great house there are vessels of silver and gold, and of wood and stone: so in the house of God there are good and bad, and if any man purge himself from these, that is from the bad, he shall be a vessel unto honour, &c. For that place *Jos.* 24. 19. though it may be understood as I have expounded it, *Chap.* 3. *Sect.* 18. yet if we consider the context, it seems as probable that from the 23 *verse* it should be supplied, and run thus, you cannot serve me, *except you put away the strange gods from among you.* We find sometimes the negative particle [*not*] supplied by our Translators, which is a great liberty for any to take in interpreting Scripture, did not the nature of the thing require it, as 1 *Sam.* 2. 3. *Psal.* 9. 18. so *Prov.* 25. 27. though the vulgar latine and divers others give a quite different sence of that place, so 1 *Thes.* 4. **6.** we find [*no man*] in an *Italique* letter, as if it were added by our Translators: though the *Greek* text runs smooth enough if we begin at *verse* 3. In some places of Scripture there seems to be a double *Ellipsis*: yet the several parts of the sentence in such places make a mutual sup-

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ply to each other, as *Prov.* 10. 1. a wise son makes a glad father and mother also, and a foolish son is the heaviness of them both: so *Eccles.* 10. 17. happy art thou O Nation— when thy Princes eat and *drink* for strength, and not for *gluttony* and drunkenness, for men are not drunken with eating. So *Micah* 6. 8. we are to *love justice* as well as mercy, and to *shew mercy* as well as do justly, *Mat.* 23. 29. It is likely they did both build and garnish the tombes and sepulchres, not only of the Prophets, but of other righteous men. *John* 14. 10. I neither speak of my self, nor do any thing of my self. but my father speaketh by me, as *Heb.* 1. 1. and doth the work, so *Rom.* 10. 10. believing with the heart, and confessing with the mouth are both of them necessary both to Righteousness and Salvation: there is likewise a defect of a word in such places of Scripture, where there is a *Metalepsis*, or *Synthesis* (as some call it) that is a short form of speech, wherein one word comprizeth another in it, and such some call *verba pregnantia* words big with others, so *Gen.* 43. 34. he *took* messes unto them, we may see

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ur *Translators* have supplied a word
o make up the sense, of like nature is
hat, *Psal.* 68. 19. as we may see by
omparing it with *Ephes.* 4. 8. such a
efect is supplied, *Ezra* 2. 62. as we
ay see by looking into the margin,
ere to *hear* from the horns of the Uni-
ornes *Psal.* 22. 21. is to hear, so as to
eliver from the horns of the Unicornes:
lament after the Lord 1 *Sam.* 7. 2. is
menting to seek after him: to *tremble*
ter *Saul* 1 *Sam.* 13. 7. is to follow him
embling, as it is there in the text ex-
ounded: to *wonder* after the Beast *Re-*
l. 13. 3. is with wonder to go after or
llow the beast: Of the same nature, I
ppose, is that expression so frequent
Scripture and peculiar to it (not
ing found in Heathen Authors) *to be-*
ve in God and Christ, or to *believe on*
m. John 3. 36 —6. 35—14. 1. that
believing to trust in them, or re-
on them: Some indeed would make
ese impressions, but equivalent to
ieving God, and so take away the old
stinction of *believing God* and *believing*
God though I am not ignorant what
ese men say of the use of the *Hebrew*
nd *Greek* prepositions: yet I cannot

be

be induced to be of their mind; fo
when I consider how frequently fai
is expressed by relying on God, 2 *Chron*
16. 7. *committing* our selves to him, *Pſa*
10. 14. *rolling* ourselves on him, *Pſa*
22. 8. Margin *casting* our selves on hi
Psal. 22. 10—55. 22. 1 *Pet.* 5. 7. *tr*
sting in him *Isa.* 26. 4. staying our sel
on him *Isa.* 50. 10. it seems most pro
bable to me, that to believe in Chri
doth signifie such an *assent*, as doth like
wise *connote affiance*, or *confidence*
him.

CHAP. VIII.

Sect. 1. HAving hitherto endeavoured t
shew how we may find out th
true *literal* sence of Scripture, I shi
now consider how we may reduce i
to use and practise, which is the chie
end for which God hath revealed hi
will to us, *Deut.* 29. 29. and all Scrip
ture is profitable for this end, 2 *Tim*
3. 16. either *directing* us what w
should do, *Psal.* 119. 105. or *quick*
ning, or *encouraging* us to the doing
thereof: it being written for our lear
ning

ng, that we *through patience and com-t of the Scriptures might have hope,* m. 15. 4. that is, that through the mfort which they minister to us we y be encouraged to a patient con-uance in well doing in hope of a ll and liberal recompence in a blessed ernity. Yea those things which seem ost *notional*, and *speculative* are redu-ble to practice, *Rom.* 1. 21. Those eculations which we have of the na-re, and attributes of God grounded on his workes must induce us to orifie him, as such a God as his works clare him to be, and it is a sign that r knowledge is not right, if it have ot such an influence upon our con-rsation, 1 *John* 2. 3. Now that we ay the better know how to improve e Scripture to this end and use, let consider the several parts of it. I all not distinguish it according to the *okes*, but according to the *matter* of in respect of which it is either *do-rinal* or *historical*. It is true, some ooks are called *Doctrinal*, and some *istorical* in respect of the principal atter of them, and on the like ac-ount they are distinguished into *Law*, and

and *Prophets*; *Law* and *Gospel*; O*Testament* and *New*. But there is G*pel* in the Books of *Moses*, *Law* in th*Evangelists*, *Precepts* in the *New Testament*, *Promises* in the *Old*, *Prophecies* in the *Law*, *Law* in the *Prophets*, *Songs* in the *Pentateuch*, or five books of *Mose*, *Law*, *Gospel*, *Promises*, *Precepts*, *History*, and *Prophecy* in the *Psalms*, Again the very *History* of Scripture is D*ctrinal*, and there are several *doctrina* points, and some of them, such as seem most *speculative*; which I shall have the most fit occasion to touch, while I speak of the *Historical* part of Scripture: The *Doctrine* of the Scripture consists of *Precepts*, which teach and enjoyn our Duty, and of such *sanctions* as do enforce these precepts, that is, *Promises* whereby we are encouraged to our Duty, or *Threatnings* whereby we are awed so as to keep within the bounds of it.

Sect. 12. Again *Precepts* are either of *moral right*, and so of perpetual and universal obedience, or such as belonged onely to some persons, and did bind but for a certain time.

For a right understanding of such pre-

recepts as are of *moral right* we must observe, first, what is spoken to *one* is spoken to *all*, what is said of *watching* *Mark* 13. 39. may be said of all *moral duties*. Many things indeed were spoken to particular persons upon some special occasion, but such things being made part of the sacred *Canon*, and so destined, or set apart to such use as the rest of the Scripture they are of universal concernment. God spake to us, when he spake to *Jacob*; *Hos.* 12. 4. and when he spake to *Moses*. *Mat.* 22. 31. and to *Solomon*. *Heb.* 12. 5. and this is the reason why such warnings are given. *Mat.* 24. and in other places touching such things, as should happen in the end of the world, which those, to whom they were immediately directed, were not like to live to see. They were not written for them alone (that I may use the words of the Apostle, *Rom.* 4. 23, 24.) but for such as should live to see those things, or at least should live nearer to the end of the world, and so might be in a continual expectation of it, and preparation for it. So that in reading any command or prohibition in Scripture

ture we must make particular application of it to our selves, as if God had directed it to us in particular. or had spoken to us by name; or sent a special message from heaven to us. If God in his Providence know us *by name* *Exod.* 33. 17. *Isa.* 43. 1. *John* 10. 3. and the places of our aboad, *Rev.* 2. 13. we should also consider, that he hath a peculiar respect to us, and takes special notice of every individual person in his commands. And this particular application of the precepts of Scripture may serve not only for our caution, and admonition, but also for our abasement and humiliation. For it supposes a disposition in us to such sins as are therein forbidden, otherwise such prohibitions had not been necessary. *Hazael* thought the Spirit had an hard opinion of him, 2 *Kings* 8. 13. and we should think him to have an uncharitable jealousie of us who should warn us, when we go abroad to take heed of killing our neighbour, or stealing his goods, or committing Sodomy, or some such horrid abomination: or when we go home should bid us beware of murdering our Parents, or committing incest; but

God

God hath warned us against the most horrid, and odious crimes as knowing what is in man, and that it is in our natures to commit them, did not his restraining, or sanctifying Grace keep us from them.

Secondly, Every command requires perfect obedience of us; and so requires *inward* obedience of the *heart*, as well as *outward* obedience in the *life*, Matth. 5, 22, 28. Rom. 7. 7, 14. Yea it requires the utmost intention of the the mind, and will, and the highest degree of affection in every duty, *Matth.* 22. 38. For were it otherwise, our daily failings which we call sins of infirmity, or sins of daily incursion, were no sins: for where there is no Law, there is no transgression, *Rom.* 4. 15. Neither is it the work of Christ so to relax the Law, as that it should not require perfect obedience, or that small sins should be accounted no sins: but that these sins may not be imputed to us, the satisfaction of a surety being admitted for the defect of our obedience. *Sect.* 3.

Yet we are not to suppose, that because such obedience is required of us,

and Moral Precepts do ſtill oblige us that our obedience thereto is any matter of our Juſtification, and that the righteouſneſs of Chriſt makes our imperfect obedience to be reckoned, or imputed to us for righteouſneſs, as grains of allowance make light Gold to be currant: Satisfaction and Merit belongs wholly to Chriſt; but our obedience becomes neceſſary, and indiſpenſible from the nature of God, his Soveraignty over us, our relation to him as we are his creatures, and our obligation to him is ſo far from being diſſolved, or deſtroyed by what Chriſt hath done for us, that it is much more confirmed thereby, and we are made more capable of anſwering this Obligation, he ſending his Spirit to *write his Law in our hearts*, Ezek. 36. 27. and *making us partakers of his own Divine Nature*, 2 Pet. 1. 4. Neither do his commands argue a Moral power in us to obſerve them perfectly, but only ſhew us what we ſhould do, and what ſhould be the ſcope of our endeavours. And by comparing our actions with the Law of God, we ſee how far ſhort we fall of what we ſhould do, and ſo what cauſe

cause we have to be humbled under a sense of our own failings, how much need we stand in daily of the blood of Jesus Christ, and how much we owe to the free grace of God, for accepting us, and receiving us to his favour here, and to his glory hereafter for the sake of Christ.

Thirdly, *Principals do include their Accessories*, that is, whatsoever approaches, or comes near thereto, or hath any tendency to them. So where any sin is forbidden, we must be careful, not only to avoid it, but all things of like nature; all things which may prove an occasion of it, or imply our consent to it in others, and we must endeavour to restrain others from it. See *Matth.* 5. 21. to 31. 1 *Thes.* 5. 22. *Jude* 23. *Ephes.* 5. 11. 1 *Cor.* 8. 13. 1 *Tim.* 5. 22. *Levit.* 19. 17. *James* 5. 19. 20. So where any duty is enjoyned all the means, and furtherances of it in our selves, or others, according to our places, capacities, or opportunities are enjoyned likewise. See *Gen.* 18. 19. *Deut.* 6. 7. *Jos.* 24. 15. *Heb.* 10. 23, 24, 25. Upon this ground our Saviour makes the whole Law and Pro- Sect. 4.

phets to depend upon a ſincere affectionate love to God, and Man: becauſe where this is we ſhall not be wanting to them in any Duty or Office which lies within our power, neither ſhall we do any thing willingly, which may directly, or indirectly offend them, or tend to their prejudice. This Obſervation will leave little room for *Evangelical Counſels*, as they are call'd by the *Papiſts*, which are the foundation of their works of *Supererogation*. It may be of much uſe to us alſo in reading the Scripture, as it will ſuggeſt to us variety of inſtructions, and inferences, ſo as we may be able to commune with our own hearts, and to preach to our ſelves: For we may obſerve hat the Applications of moſt Sermons which we hear (which by experience hath been found to be ſo profitable, and ſo effectual) hath been grounded on this Obſervation. I need not ſet down here particular Inſtances, for we may by attending diligently to ſuch Sermons, as we have frequent opportunity to read or hear, both ſee the truth of this Rule, and learn to make uſe of it in our daily reading of the Scripture, and hereby likewiſe the

Law

Law will attain one of its chief ends, which is so to convince men of their sins, that they may see a necessity of betaking themselves to Jesus Christ for righteousness, *Rom.* 10. 4. And our Saviour expounds the Law thus in its utmost Latitude, and Extent. *Matth.* 5. that he might confute the vain opinion which men have of their own righteousness, and this may furnish us with sufficient matter of confession, when at any time we should humble our souls before God. I shall not here give any example of such a confession, yet I think it not amiss to set down a Form of Confession which I find in an ancient Writer, which may serve somewhat to illustrate the Rule which I have here given.—*O Lord my God, what evil is there whereof I am not guilty, either by committing it actually, or desiring to commit it? and that in and by my self, or in some other, that is, by desiring that he should commit it, or consenting thereto, or commending the evil, or flattering him which committed it, or not reproving him when it was my duty so to do, or not pitying the sinners, or which is worse, rejoycing at the sin of others, or not regarding it, which was heinous unfaithfulness towards*

thee, for it was not lawful for me to see one of thy sheep perish, and devoured by the infernal Wolves without doing what in me lay to hinder it. I acknowledge my self also to be in the like condemnation in respect of that which is good: for what good is there which I have not extinguished, or suppressed in my self, or which I have not persecuted in others, either hindering it that it might not be done, or speaking against it when it was done, or suffering it to be extinguished, or rejoycing when it was extinguished in him? Gracious Lord, how many good things have been lost through my hindering them, or not furthering them, or not cherishing them, or withdrawing my help from them? I have sinned against them, O Lord God, either in not rejoycing at them, or not giving thee thanks for them, who art the Author of them. By this Instance we may see how many wayes we may aggravate our own guilt, either in sins of *Commission*, or sins of *Omission*.

Sect. 5. Fourthly, *Negatives* include *Affirmatives*, and *Affirmatives* include *Negatives*; that is, where any Duty is enjoyned, the contrary sin is forbidden: and where any sin is forbidden, the contrary

trary Duty is enjoyned: So *Deut.* 6. 13. where we are commanded to serve God, we are forbidden to serve any other. Therefore *Matth.* 4. 10. it is said, Him *only* shalt thou serve: and *honouring* Parents being *required* in the fifth Commandment, *cursing* them is *forbidden*, Matth. 15. 4. *Stealing* being *forbidden* in the eighth Commandement, *diligence* in our calling is *required*, Eph. 4. 28.

Fifthly, *Negatives* bind at all times, but not *Affirmatives*; that is, we must never do that which is forbidden, though good may come of it, *Rom.* 3. 8. We must not speak wickedly for God, *Job* 13. 7. But such things as are required of us, though they never cease to be our Duty, yet they are not at all times to be done, as Prayer, hearing the Word, reproving others, visiting the sick, and other works of mercy, and charity will be our duty while we live, but we cannot do all these at all times, but must sometimes do one thing, sometimes another, as we have opportunity, and as the matter requires, we may abstain from a thousand things at once, but we cannot do many things at *Sect.* 6.

once. So that in the observance of Negative Precepts, Christian *courage* is most necessary, that we may never upon any occasion, or pretence do that which is evil; in Positive Precepts, Christian *prudence* to know times, and seasons wherein every thing may be most fitly done.

Sect. 7. Those Precepts which did only bind for a time, and were not of perpetual observation, are such as belong either to the *Ceremonial* Law, or *Judicial*. The *Ceremonial* Law is, that which did require and direct the worship of God, and the Rites belonging thereto: and though it be abrogated by Christ, yet we may make some use of it, as *Anatomists* do of bodies when they are dead. It is true, the *Anti-type* is clearer then the *Type*, and the truth and substance being come, we have a great advantage of those who had only the Figures and Shadows, but as though a man know a Country better by travelling through it, then he can by a Map; yet having once seen it, he can with delight and satisfaction, look upon a Map of it, and observe how exactly the description which is there made, answers to the thing

ing described. So may we find a singular delight in observing how the types and Shadows answers to the truth and substance. In the exact prescribing, and strict enjoyning of every particular of the Jewish Worship, we see how jealous God is about his Worship and Service in the things themselves, as the Tabernacle, several Vessels, and Instruments about the Service of God, Garments, Sacrifices, Oblations, Washings, and Purifyings, forbidding of mixtures in Seeds, or Garments, distinctions of Meats, and divers like things, we may see the necessity of that sacrifice which Jesus Christ offered up once for all, the Spiritual beauty and purity of the Church, the purity required in all such as draw near to God, that sincerity and simplicity which the Gospel requires, how we should offer up to God our bodies, *Rom.* 12. 1. and the sacrifices of praise, and good works, *Heb.* 13. 15, 16. Much of the wisdom, and goodness of God doth also appear in the Institution of these Ceremonies, proceeding in a natural way with his people, training them first under these Elements, and Rudiments, deal-

dealing therein with them, as wi
Children under age, and reserving
more free ingenuous state, and condi
tion for his people, for the coming o
his Son, as the *Apostle* shews at larg
in his Epistle to the *Galatians*. Again
he did by busying them in the obser
vance of so many Rites and Ceremo
nies, take them off from the Superstiti
tious, and Idolatrous observances o
other Nations, and especially of *Egyp*
out of which they were *so lately come*
and which did so much abound with
such observances which the nature o
man is very prone to, especially when
we have the evil examples of others be
fore us, there being such a propention
in us to imitation of others. God here
in dealt with them, as we deal ordinari
ly with busie children that will be do
ing something, we usually set them
some task, that they may be thereby
kept from doing evil, in following
their own childish inclinations, or the
corrupt examples of others. God
did also by these Ceremonies, as by a
Wall of partition separate the *Jews*
from all other Nations, *Ephes.* 2. 14.
they being his peculiar people which
he

e had ſet apart for himſelf, *Exod.* 19. ,6. by theſe he did try their obedi-nce, as he did by a *Poſitive* Precept, hich was not of *Natural* right to prove he obedience of *Adam* in Paradiſe. Wherefore we find that the moſt famous mong the *Heathens* for Wiſdom, and Morality (being led only by the light f Nature) derided the Worſhip of he *Jews*. We may further obſerve, hat God did frame this Diſpenſation as he doth indeed moſt of his Diſ-enſations towards the Children of men) ſo as *thoſe which ſee not might ee, and thoſe which ſee might be made lind*, Joh. 9. 39. That is, that thoſe who aving a due ſenſe of their own weak-neſs, do humbly apply themſelves un-o God for his aſſiſtance, and direction, might have the benefit thereof: And hat others who having a high conceit of themſelves might ſtumble, and fall hereat. So the Law was to ſome a *Schoolmaſter* to lead them to Chriſt, *Gal.* 3. 24. Others reſted in the out-ward obſervances thereof, without looking to the end of it, and ſo fell ſhort of that righteouſneſs which they ſought after. See *Rom.* 2. 17—5. 31. — 10. 3, 4.

3, 4. And further, in reading the Ceremonial Law, and the many severe injunctions thereby laid upon the Jews we should with much thankfulness own the goodness of God to us, in freeing us from such an heavy yoke, *Acts* 15, 10. and with more readiness and chearfulness take upon us the easie yoke of Jesus Christ, God requiring very few things of us now, but what the Law of Nature enjoyns, and those few things being consonant to right reason, and such as are for our own advantage. And again, for our greater encouragement we have a more clear Revelation of Gods grace and promised rewards, seeing now no more through the Vail of Types and Shadows, but with open face as in a Glass, 2 *Corinthians* 3, 16, 18.

Sect. 8. The *Judicial* Law concerned the civil state of the *Jews*, many Precepts whereof did belong to the *Jewish* Priesthood, such as those of reserving inheritances to their Tribes, and Families, and selling them to such as were next of kin, of raising up seed to a Brother which should dye without Issue; of freedom at the year of *Jubilee*: So those about

bout the Cities of retuge, the Leprosie, nd other cases wherein the Priest was o judge: and these ceased with the riesthood. There were other Precepts of this Law grounded on common quity, tending to the better observance of the *Moral* Law: such as the Laws against Idolatry, Witchcraft, Murher, Incest, and the like notorious offences, as also other Laws about restitution, borrowing, buying, selling, and ll kind of contracts. Now (whether hese are to be still observed in civil policy), they plainly shew what care God takes of Civil, and Political Government, as well as of those things that do immediately concern his Worsh p. We may also observe the equity of those Laws which may at least be some direction to us in the ordering of Civil Polities, the ground of such Laws still remaining, though the Laws themselves may not be in force; we are not now obliged, as *Deut.* 22. 8. to build our Houses with Battlements, because they have not flat Roofs for men to walk on the top, as then they had, 2 *Sam.* 11. 2. therefore there is not such danger of mens falling from them: yet the same care

Promises! Promises

care should in other things be taken, for preserving mens lives, and preventing danger as was before had in that.

Sect. 9. Concerning *Promises*, and *Threatnings* whereby Moral Precepts are confirmed, we may observe these following Rules.

First, *Promises that are made to particular persons, may be applyed to all believers.* It is in these as in commands, they do not concern those only to whom they were first made, but being inserted into the Scriptures, are made of publick use. The Apostle applyes that which was spoken to *Joshua*, Josh. 1, 5. to the believing *Hebrews*, Heb. 13, 5. Christ being the *same yesterday, and to day, and for ever*, as the Apostle adds in the same Chapter, *verse* 8. he hath the same Grace to pity, and the same Power to help his people now, which he had formerly. Neither doth eminence of Grace, Gifts, Calling or Imployment alter the case, or make any difference. The Apostle encouraging others to Prayer, from the respect that God had to the Prayer of *Elias*, James 5. 17.

Secondly,

Secondly, *Such Promises as were made in one case, may be applyed in other cases of like nature.* The Promise before mentioned was made to *Joshua*, upon his going up against the *Canaanites*, that he might not be discouraged in that enterprize, yet it is applyed by the *Apostle*, as a remedy against Covetousness, or inordinate Cares about the things of this life: It being a very comprehensive Promise that God will never fail us, nor forsake us; wherefore we should study the extent of the Promises, and apply them in their utmost latitude, stretch them out as far as they will reach. We see how the *Apostle* multiplies Inferences from the same Promise, as he doth from the same proposition concerning Gods dominion over all the Creatures, and his propriety in them infer different conclusions, 1 *Cor.* 10. 25. 26. 28. We may eat in some cases upon that ground, God having created all things to *be received with thanksgiving*, 1 Tim. 4. 4. but in case of offence we should forbear, seeing there are more meats which God hath created for our use. He takes to himself the words of *David*,

vid, *Psal.* 56. 5, 11.—118. 6. in the 6. *verse* of the forementioned Chapter, and in this reasoning of the *Apostle*, we see the usefulness, yea necessity of drawing Inferences, and Consequences from the Scripture, for if we may not be allowed this, we shall lose the use and comfort of many, both Precepts and Promises; yet I shall add this further, that this Profession of Faith, and confidence in *David* might have been applyed by the *Apostle*, though he had not grounded his Application on the promise made to *Joshua*, for we having the same Spirit of Faith with other godly men in Scripture may make the same professions which they do, 2 *Corinth.* 4. 13.

Sect. 11. Thirdly, *There is no promise of Salvation without Jesus Christ.* The Covenant of Grace took place immediately after the fall, and all that have been saved since the beginning of the world have been saved thereby. So that where we find at any time Promises made to odedience, such as we find many in the *Old Testament*, they are either of the nature of such conditional Propositions that assert nothing but only

To Socinus

only the connexion of two things together, or the dependance which one thing hath upon another, and so a Connexion betwixt perfect obedience which is not to be performed by any, and eternal life, *Rom.* 2. 13. whereof I have before spoken: or else obedience to the great command of the Gospel, *John* 6. 29. 1 *John* 3. 23. is included. And indeed there cannot be any true sincere obedience without this, and such is the Connexion, or Concatenation betwixt the habits of Grace, that where we read of one, we are not to understand it singly, and *Exclusively*, but *Inclusively* of all the rest. Hence blessedness is annexed, sometimes to one Grace, sometimes to another; and godly men are sometimes Characterized, or described by the *fear* of God, sometimes by the *love* of God, sometimes by *Faith*, sometimes by *Hope*; the rest being understood, where one only is expressed. So remission of sins is ascribed sometimes to *Repentance*, sometimes to *Faith*, they being inseparable concomitants. Neither doth it hence follow, that obedience to other commands, and Faith, or Repentance, have a like interest in

good Note.

our Justification, and Salvation, or concur after the same manner thereto any more; then it follows, that *eating of blood*, and *fornication*, are of the same nature, because they are put together, *Acts* 15. 19. or that they made an *Idol* of *David*, 1 Chron. 29. 20. because the same act is there ascribed to *God*, and to the *King*. Of which form of speech I have already spoken. This Rule is of much use in expounding many Promises of Scripture especially in the *Old Testament*, where Faith is required as well as in the *New*, though not equally explicite, or in the same degree of evidence. The Moral Law indeed did not require Faith in Christ immediately, and explicitely, though it do oblige a man to the observation of whatsoever is at any time declared to be the will of God, as we are by the first command of it bound to take him for our God, but the Law in its largest extent, comprehending those Ceremonies which were Types and Shadows of good things to come, was *a Schoolmaster to bring men to Christ*, Rom. 10. 4. Gal. 3. 24. So that those who applying themselves with seriousness, and humility, to understand

derſtand the mind of God in theſe Types, were taught and enlightned of God, *Pſal.* 25. 8, 9. 12. 14. thoſe I ſay were ſaved through the *grace of our Lord Jeſus Chriſt, even as we*, Act. 15. 11. See alſo *Rom.* 4. 11. 1 *Cor.* 10. 3, 4. *Heb.* 10. 13, 14, 15, 16. Indeed under the *Old Teſtament* they only believed in general on the *Meſſiah* which was to come, *Matth.* 11. 3. *Luke* 2. 25. 23. 51. but when he was come, their faith was determined to the perſon of Jeſus Chriſt, and this is the chief reaſon why this is ſo expreſly required, as if it were the only thing neceſſary to ſalvation, *John* 8. 24. 20. 31. *Acts* 8. 37. 1 *Joh.* 5. 1. This was the great queſtion of thoſe times in which it is neceſſary that men ſhould be rightly informed; neither was this all that was required to ſalvation, *James* 2. 19. the Devils confeſſed Jeſus Chriſt frequently, but it did ſuppoſe affiance in him; and what ever follows as neceſſary fruits thereof. And And it is probable *Lydia* might have an implicite Faith before *Paul's* preaching to her, for ſhe worſhipped God before, and by his preaching ſhe was only convinced that *Jeſus* was the *Chriſt*, and ſo

had her Faith determined to its individual object, *Acts* 16. 14, 15. See what I have before said of the *Adjuncts*, or *Qualifications* wherewith words are sometimes to be understood, and of the *Antecedent* being put for the *Consequent*.

Fourthly, *God hath suited his Promise to his Precepts.* So that as by his Precepts we see what is our *duty*, and what should be the *scope of our endeavours*: by his promises we see what is our *inability*, what should be the *matter of our prayers*, where we may be supplyed with that whereby we may discharge the debt of our duty. Compare *Deut.* 10. 16. with *Deut.* 30. 6. *Eccles.* 12. 13. with *Jer.* 32. 40. *Ezek.* 18. 31. with *Ezek.* 36. 27. *Rom.* 6. 12. with *verse* 14. Hence the old Rule, *Lex imperat Evangelium impetrat*, the *Gospel obtains what the Law requires*: By the Law understanding whatever commands; by the Gospel, whatever promises, for sometimes the Law is taken in a larger sense for the whole dispensation of the *Old Testament*, the Gospel for the whole Oeconomy, or dispensation of the *New Testament*; and so we make Faith a command

mand of the Gospel as may be seen in the foregoing Section.

Fifthly, *Conditional promises may better be applyed then absolute*: This I know will seem strange to some, because it is a direction that many give to troubled doubting Christians to apply *absolute* promises, when they cannot apply *conditional*; wherefore I must consider this matter more nearly and exactly. And first, let us examine what promises are, or may be called absolute, and what may be called conditional: if we oppose *absolute* to what is *fallible* and *uncertain*, all the promises of the Gospel concerning the salvation, and justification of the Elect are *absolute*. For they are not suspended on any uncertain condition so as to be made void, or to take effect according as the fluctuating, or wavering will of man shall happen to incline one way or another: but on such conditions as shall certainly be performed. But if by *absolute* promises, we mean such as are *not at all restrained by any limitation*, no promises are *absolute*: for then they must be made either to all in general, and then they must be performed to all, if they be

Sect. 13.

1.

suspended on no condition. I speak of promises of special saving grace, such as troubled Consciences may be supposed to take comfort in, not of such as that, *Gen.* 8. 21, 22. which concerns a temporal benefit common to all mankind, though in some respects the Covenant of Grace is like that promise, that is, doth suppose such to be sinners, as are saved by it, though others are condemned for sin, as the forementioned promise hath a *non obstante*, for the evil of mens imaginations though the *Old* world was drowned because thereof. See *Isa.* 54. 9. and compare *Gen.* 6. 5. with *Gen.* 8. 21. or if such promises be not made to all, they must be made to some individual, or particular persons, and such there are none. Though decrees respect particular persons, yet promises (which indeed some call Evangelical decrees) are not directed to such, I mean, it doth not design them by name, or by any other *Periphrasis*, or External Character whereby they may be known or distinguished from others. I speak of particular elect persons in several ages, for of such promises as were made of old

to

to some persons, that were actual Believers, and so are appliable to all that are such I have already spoken. Wherefore (to come more close to the matter) all promises of special saving grace, must necessarily be restrained to some certain persons distinguished from others, either by some act of God concerning them, or by some inward qualification inherent in them, or some outward Actions which are the fruit of such inward qualifications; By the first, I mean Gods Decree of Election; by the second, the fruits of the Spirit, as Sincerity, Meekness, Hope, Love, Faith, &c. by the third, the acts of Obedience which do proceed from thence. Now some promises concern the Elect, as they are Elect persons; and these are the promises of the first grace, whereby God doth prevent us, and quicken us while we are dead in trespasses and sins; and these are not properly promises made to the Elect, but, rather declarations of his will concerning them, as in that, *John* 6. 37. *All that the Father hath given me, shall come to me*: Or, they are promises made to *Christ* as Me-

diatour of the Covenant, such as *Psal.* 2. 8. *Isa.* 49. 6.--53. 10. 12. or they are promises made to the *Church* in general, concerning the increase of her Children, and of the accession of the multitude of the *Gentiles* to her, as *Isa.* 54. 13. compared with *John* 6. 45. *Isa.* 60. 5. 22. the nature of the thing necessarily requires, that these be applyed to the Elect as such; and these promises being not made to any inward qualification, or any act of obedience, are by some called *absolute* promises, but none can apply these to themselves, till they be in some measure already performed to them by some saving work of the Spirit of God upon them, which may evidence their election to them, for it is not evident in it self before it be manifested in its effects: And if it be demanded of what use there are such promises, and by whom can they be pleaded? I answer, by the *Church*, for the continually addition of such to them as shall be saved: and also by *particular persons* (who have already some evidence of their Election) for further degrees of grace. A new heart is the first Grace, *Ezek.* 36. 26. but when we

we have a new heart, we may pray that it may be more, and more renewed, especially after falls, *Psal.* 51. 10. and such promises are arguments from the greater to the less; he that had grace enough, and power enough to quicken us when we were dead in sins and trespasses, will much more perfect that work which he hath begun in us. Those are ordinarily called conditional promises, which are made to persons qualified as before expressed, that is, to the upright, to the meek, to those that love God, that fear him and trust in him. Now these may be applyed by particular persons, according as they find themselves so qualified, neither need any fear that this will derogate from the freeness of Gods grace. For such promises do not imply any merit in man, but only shew the Method of Gods mercies: Not what man deserves by such gracious qualities, or acts of obedience, but the order in which God bestows his grace. First, putting his fear into our hearts, then shewing us his secrets, *Psal.* 25. 14. First, circumcising our hearts to love him, then making all things work together for our good,

Wise Remark Dr. Whites Irenica Cap. XII.

good, *Rom.* 8. 28. And if it be further demanded what they shall do that cannot find such things in themselves (not to direct how we may find them where indeed they are) which is not the work of this place in case such things are not to be found, to which the conditional promises are made, such are not immediately to apply the promises to themselves, but rather to apply themselves to the Precepts, or indeed, first to make use of the invitations of the Gospel which are more general, and upon the acceptance of the invitation, we may apply the promises which are made in such a case, *Isa.* 55. 1, 2, *Matth.* 11. 28. *John* 7. 37. And if it be objected that there are qualifications also required of such as come to the waters, or come to Christ. I answer, they are such as do not at all straiten the freeness of the offer, or invitation, nor can they discourage any that have a mind to accept thereof, being such as do qualifie us not *morally* to make us *worthy*, but *naturally* to make us *willing*. They are to dispose us to accept of Christ, not to dispose Christ, or make him willing to accept of us: So that they are

as free as if they were made without any qualification at all. If we be not thirſty, what need we care for the waters? If we be not weary, and heavy laden, what need we complain? we may let Chriſt alone, we have no need of him to eaſe us.

Sixthly, *Promiſes of Spiritual things are more ſure then promiſes of temporal things.* God indeed is *faithful that hath promiſed*, and *there ſhall not one good thing fail of what God hath ſpoken*, Joſh. 23. 14. Yet Spiritual promiſes ſhall more certainly be accompliſhed in their plain literal ſenſe. In this (I confeſs) they agree, that as God hath abſolutely (as hath before been ſhewed) promiſed ſuch things as are *neceſſary* to the ſalvation of his Elect, but not thoſe *arbitrary* influences of his Spirit which are neceſſary only to their comfort, and Spiritual well being, not to their Spiritual being: So he hath promiſed things neceſſary to this life. *Abſolutely*, Matth. 6. 33. To *ſuch as ſeek his Kingdom, and his Righteouſneſs in the firſt place*: but ſuch things as are only for our conveniency and delight; *Conditionally*, according to the tenor of that Sect. 14.

which

which is made a ſtanding Rule to interpret ſuch promiſes, by *Jer.* 18. 9, 10. Yet God uſeth a greater liberty, and latitude (as I may ſpeak) in expounding promiſes of *temporal* things. Firſt, becauſe they being more ſubject to abuſe then Spiritual things, it oft comes to paſs that what is *good in it ſelf*, is not *good for us* in many particular caſes: So that indeed man knows not what is good for him in this life, *Eccleſ.* 6. 12. and ſuch promiſes as that, *Pſal.* 84. 11. are to be underſtood not of what is good *materially* in it ſelf, but of what is *formally* good, or good to us in the circumſtances wherein we are. Secondly, Where God for wiſe and holy ends doth not ſo punctually make good promiſes of temporal things according to the letter of them, he can recompence them abundantly in *Spiritual* things. If God promiſe an obedient child long life on earth, and give it eternal life in heaven, he hath no more cauſe to complain, then he who having an annuity of an hundred pounds a year, ſhould have given him inſtead of it the inheritance of a thouſand pounds a year; and if God promiſe

miſe an outward mercy, and inſtead thereof ſhould give him a more rich meaſure of grace, or Spiritual comfort, he would wrong him no more then a Maſter who having promiſed his Servant a ſuit of Cloathes beſides his wages at the years end, ſhould not give him his ſuit, but a Mannor or Lordſhip. But when God promiſes Spiritual Mercies, if he give them not in *kind*, he cannot give them in *equivalence*, there being nothing elſe ſo good which can countervail the loſs of them.

Seventhly, *Where any thing is promiſed in caſe of obedience, the threatning of the contrary is implyed in caſe of diſobedience, and where there is a threatning of any thing in caſe diſobedience, a promiſe of the contrary is implyed upon condition of obedience*, compare *Exod.* 20. 12. with *Prov.* 30. 17. and *Exodus* 20. 7. with *Pſalm* 15. 1. 4. — 24. 3, 4. Sect. 15.

Eighthly, *God promiſes that he may perform what he promiſes, but threatens that he may not fulfil his threatnings.* That is, he doth by his promiſes encourage men to obedience, that they may Sect. 16.

may receive the reward of it: but by his threatnings he warns men, and deters them from sin, that they may not feel the effects of it. So *Rev.* 2. 5. he threatens as if he were loath to inflict the punishment, repeating the means whereby it might be prevented, and to this end are such things threatned against such as profess the Gospel, *Rom.* 8. 13. that they may beware of such things as have in themselves a tendency to eternal death: but of the sense of that and such like places, I have already spoken.

Sect. 17. I come now to speak of the *Historical* part of Scripture, God would not leave his Will in a short *System* of Precepts, as men usually deliver Arts and Sciences; but hath mixed much of History therewith, which is as a Commentary upon the *Doctrinal* part. Now this contains a Narrative of the *works of God*, the *actions of men*, and the *Life and Death of Jesus Christ*, who was both God and Man.

The Works of God may be ranked into those of *Creation* and *Providence*, and particularly that of the *redemption* of mankind.

In

In the works of *Creation*, and *Redemption*, there is much of the Wisdom, Power, and Goodness of God to be observed, of which I shall not stand to treat at large, because they make up very little of the History of Scripture; only this I shall remark by the way, that the Scripture it self doth often improve the consideration of Gods power manifested in the Creation of the World, as a foundation and support of our Faith in great straits and difficulties. Nothing being supposed too hard for him, that could of nothing frame such a stately Fabrick as this Universe, *Psal.* 121. 2. *Isa.* 40. 28.—43. 1. *Heb.* 11. 2. He that could hang the Earth on nothing, stretch forth the Heavens as a Curtain, appoint the Sun like a mighty Man to run his race, and all the Host of Heaven to keep their due order, can easily effect whatever we rely upon him for. The work of Redemption is likewise alledged as a proof of his grace and goodness, and as an encouragement to trust thereto, *Rom.* 5. 10. 8. 32. But the more common works of his providence make up a great part of Scripture-History, and these

these are either works of *Mercy* in the preservation and deliverance of his Church, or works of Justice in the chastening of his own people, or the punishment of his enemies, and in all these we should not only observe these works simply in themselves and that power, and goodness which is put forth and manifested in them: but observe how Prayers are answered, Promises fulfilled, threatnings executed therein, compare *Gen.* 19. 29. with *Abrahams* pleading with God, *Chap.* 18. *Gen.* 15. 13, &c. with *Exod.* 12. 41. *Josh.* 6. 26. with 1 *Kings* 16. 34. See also *Josh.* 23. 14. 1 *Kings* 8. 56. The observation of these things will confirm our belief of the certainty and authority of the Scriptures, of the truth and faithfulness of God in vindicating his own Laws, by executing the sanctions of them, and of his goodness in the regard which he hath to his peoples Prayers, and supplications. We may likewise observe the wisdom of God which shews forth it self in such acts of his providence; as first, in taking the wise in their own craft, over-reaching men in their greatest policies, and turning

their

their most subtile designs to effect a contrary end, to what they intended, as increasing the *Israelites* by their bondage, while the *Egyptians* endeavoured to suppress them. Secondly, making men serve his ends in *effect* while they *intentionally* serve their own. So God served himself of the *Assyrians* ambition, *Isa.* 10. 6, *&c.* The wisdom of man is much seen in serving himself of the *natural* motions of the creatures, as in Waterworks, Clocks, Watches, and many Engines: But there is more of Wisdom seen in improving mens *voluntary* actions. Thus God makes men work for him, while they least think of it, *Ezek.* 29. 20. As the *Physitian* makes the Horse-leach do his work in drawing away bad superfluous blood, while it satisfies its own appetite. Thirdly, God doth in the same act exercise both *Mercy*, and *Justice* towards his people. The captivity of *Judah* was a just punishment of their sins, *Jer.* 4. 1.—13. 17. yet it was likewise a mercy to them, and he did them good thereby, *Jer.* 24. 5.—29. 11. As a wise Parent makes his Child fast when he hath eaten too much, and doth thereby both punish his excess, and

cure the Surfeit. A thousand instances of like nature with these here mentioned, we shall meet within reading the Scripture; but in all the providences of God, let us observe the end, or issue of them before we censure, or make any judgment of them: Let us not censure any part or piece till we see the whole, *James* 5. 10. for so we should wrong the Author thereof, as much as we should some Curious Painter, if we should judge of his skill by some rude Draught or *Crayon* before he have laid on the Colours, or given those last touches of his pensil, which give all the life, and gracefulness to a Picture. And after a wise observation of the Attributes of God which manifest themselves in these acts of his Providence, we should improve them Practically for our Instruction, Admonition, Caution, Comfort, and Encouragement, *Deut.* 7. 18.—17. 13. *Psalm* 78. 7.—119. 52. *Rom.* 15. 4. 1 *Cor.* 10. 11. *Jam.* 5. 11.

Sect. 18. The actions of *Men* are either *good*, or *evil*, or of a *doubtful nature* by their good actions, we see not only what we should do, as we do by Precepts, but also what we may do? for what one does,

does, another may through the assistance of Gods grace do likewise. Hence it is, that Examples are of greater force then Precepts, and do in a sort *compel*, Gal. 2. 14. We should also in good actions observe the Helps, Motives, Incouragements which they had therein: as for example, we find *Paul* a man rich in good works, eminently serviceable in the Church of God, 1 *Cor.* 15. 10. and we shall likewise find he was one that had a great sense of his former guilt, and consequently of the riches of Gods grace towards him, 1 *Tim.* 1. 13, &c. he was one very sensible of his own insufficiency, and inability to any thing that is good, 2 *Cor.* 3. 5. and so depended much on the supplyes of the Spirit of Jesus Christ, *Phil.* 1. 19. and was not only much in Prayer himself, but was very desirous of the Prayers of others for him, *Rom.* 15. 30. *Ephes.* 6. 19. 1 *Thes.* 5. 25. he was much exercised with temptations and afflictions, 2 *Cor.* 11. 23, &c. lived much by faith, *Gal.* 20. 20. and had heaven and glory much in his eye, 2 *Cor.* 4. 18. and all these were singular advantages and encouragements to a godly fruitful conver-

Example of Paul.

sation. See 2 *Cor.* 5. 14. *Phil.* 4. 13. 2 *Cor.* 1. 11. 1 *Cor.* 15. 58. We should diligently observe the like of other holy men, whose examples we have left on Record in Scripture.

Sect. 19. When we read the *evil* actions, or miscarriages of men in Scripture, we see what is in our own nature, for there are in us the seeds of the same sins, which would bring forth the like fruit, were it not for the *renewing*, or *restraining grace* of God. And many times such as have sadly fallen, have been much better then our selves, *so that we should not be high minded but fear.* We should likewise learn thereby not to be too rash in our censures of others, and though the falls of good men are recorded chiefly for our caution, yet they may in some cases serve for our comfort, when we are ready to be too much cast down by the sense of our own infirmities.

Let us likewise observe the recoveries of good men, as well as their falls, that we may not encourage our selves from their examples, unless we imitate them in one, as well as in the other, in their repentance, as well as in their sin. Let

Let us likewise observe the occasions of their falls, what temptations they had, whether they did not neglect their Spiritual watch, or Christian communion, or other means of grace, or trust to their own strength: where Satan got advantage against them; what was the means of their repentance and recovery; how they carried themselves after such recoveries. And I am much perswaded that by a due observation of their words, and actions, and of the frame and temper of their hearts, so far as it is discovered by such words, and actions, we may be better able to judge of the state of a Christian, and so of our own Spiritual condition, than by those Characters which are given of godly men in Scripture, without such observation of the tenour of their lives, and frame of their Spirits. For in such Characters we only see what are the evidences of Grace in the *Idea*, or notion, but in the other we see what are the various actings of it in the souls of good men, what are the ebbings and flowings of it; the pauses, or intermissions, the declinings of it, and how it recovers again, and puts forth its vi-

good Note.

good good to Mrs Ryland

gour, and how it proceeds by degrees towards perfection.

Sect. 20. The third sort of actions which I call doubtful, are such as may be lawful in some cases, but are not alwayes so: That is, such as were done by some special command, or some extraordinary motion of the Spirit, or in case of necessity, or for avoiding offence. Of these kinds are the offering up of *Isaac* by *Abraham*, the killing of *Eglon* by *Ehud*, Judges 3. 21. *Elias* killing *Baals* Prophets, 1 *Kings* 18. 40. *calling for fire to come down from heaven*, 2 King. 1. 10. *Davids* imprecations against his enemies so frequent in the *Psalms*, *his eating the shew bread*; *Pauls* condescending to all *in things indifferent*. Now though these actions might be lawful in them, they are not imitable by others, unless upon the same grounds. That which was approved in *Elias*, was condemned in the *Apostles*, Luke 9. 54, 55. It is an easie matter for men that have a mind to do any thing, to pretend such grounds for it: but we must take heed of pretending an impulse of the spirit, where there is only a delusion of our own fancies; or mistaking rash

rash passion, and wrath: for a spirit of zeal, or pretending necessity for dispensing with any Law of God, when the necessity is of our own making, or pretending the avoiding of offence, and the gaining of souls to Christ, in the use of things indifferent, when the true reason is the avoiding of trouble, and the gaining of the world to our selves. It is not sufficient that there are grounds whereon an action may be done, unless those be our gounds. God by whom actions are weighed, sees not only on what ground actions may be done, but upon what grounds we do them, and will judge us accordingly, he is so wise he cannot be deceived, so great, and so holy, *that he will not be mocked.* But in cases of this nature, we must distinguish, first, betwixt things *indifferent*, and things that are *determined* by some precept. In the former we may take more liberty in condescending to others, then in the latter. Secondly, betwixt things of *positive* right, which are made good only by some Preceps of God concerning them, and things of *natural* right, which are good in their own nature, *Antecedently*

to any such Law. Such Laws as concern the former, are more dispensible then such as concern the latter. Thirdly, betwixt the obligation of *Affirmative* and *Negative* Precepts, of which I have already spoken. For the example of the *Apostles* in such things as are not of that *Moral Nature*, as to bind us by virtue of any command of Scripture (for such things are excluded from our present consideration) whether we are obliged to imitate their particular actions, or only their prudence in doing things as the matter requires, as circumstances will admit, and as may most conduce to that common end, for which such things are intended: it is a matter of two great moment, and tenderness to be discussed, or determined here: wherefore those who desire further satisfaction, must have recourse to those who have professedly undertaken the handling of it.

Sect. 21. Much of the History of the New Testament concerns *Jesus Christ*, who was both God and Man. And this is is a piece of Rarity and Curiosity, such as

s all Hiſtories in the Word fall nfinitely ſhort of.

If we would ſee an expreſs Image f God, who hath given ſuch laws to ten, how he would live himſelf ere he in Humane Form, in Chriſt eſus he was *manifeſt in fleſh*, Tim. 3, 16. He was the *brightneſs of is glory, the expreſs Image of his Per-n*, Hebrews 1. 3. we are not indeed o imitate him in all things. Some hings he did by his *Divine Power*, nd in thoſe we *cannot* imitate him: ther things he did by his *Soveraign Authority*, in thoſe we *muſt not* imi-ate him: Other things he did by ver-ue of his *Office*, as he was Mediatour, n theſe we *may not*, we *cannot* follow im. But in his *obedience* to *God*, and *oodneſs* to *men*, he is the moſt perfect attern for our imitation. 1 *Cor.* 11. 1. But beſides, what we may obſerve in im for our imitation, there is much f Divine Power, Wiſdom, goodneſs ppearing in ſeveral paſſages of his Life, wherein we ſee an evident De-monſtration of the Attributes of God, ut above all we ſhould in the Hiſtory of

of his Life, obſerve his goodneſ
and gracious carriage, and ſwee
condeſcention to all. We may ob
ſerve in the whole Story of the Evan
geliſts, the truth of that, *Acts* 10.
That *he went about doing good.* Ob
ſerve what pains he took in it, w
always excerciſed in Praying, Preach
ing, or working of Miracles, *Matth*
8. 16. *Mark* 1. 34. and what ple
ſure he took in it, *John* 4. 34. H
was then about converting a *Samar
tan* woman, and ſuch of all othe
were moſt hateful to the *Jews*, Joh
8. 48. How free and affable he w
in his converſation with all ſorts
perſons, inſomuch that he there
incurred the cenſure of many, *Matt*
11. 19.——15. 22. *Luke* 7. 37. Ho
meek and lowly he was, *Matth.* 11.
1 *Pet.* 2. 23. *Luke* 9. 55.-- 22.
What compaſſion he had to ſinner
Mark 3. 5. *Luke* 19. 41. How re
dy he was to excuſe, and paſs by t
failings of his Diſciples, he frames
excuſe for them, *Matth.* 26. 41. a
though they had dealt moſt unwo
thily with him before his ſuffering

as we may see by that debate which was amongst them, even then, when his suffering was at hand, and he had told them, that one of them must be the Instrument of it, yet was there an enquiry amongst them about Preeminence, *Luke* 22. 24. and notwithstanding this, what care doth he take of them to comfort them in his last Sermon, and to have them set free, when he was apprehended himself, *John* 18. 8. And how sweetly did he greet them at the first meeting after his Resurrection, *Matth.* 28. 10. *John* 20. 19. In short, we find that (as it was said of that *Roman* Emperour *Vespasian*) he never sent away any from him sorrowful, unless it were a captious young man which came to him, *Matth.* 19. 20, 22. And it is observable of him, that he was one that had a great love to his Riches, and confidence in his own Righteousness, then which two things, there is nothing that can make a man more uncapable of mercy.

Now

Now the Observation of these things is of singular use to us upon this account, whatever Goodness, Sweetness, Meekness, Gentleness, Condescention Christ shewed here on Earth, he retains the same still in Heaven, and is not grown more high, and stately (as men many times are) by his Exaltation, but is the same *yesterday, and to day, and for ever*, *Hebr.* 13. 8. So that we may now in any case go to him with as much Confidence, and Hope of acceptance, as any could when he was here on Earth.

Sect. 22. There are many other things in Scripture, which seem not to be comprehended under these Heads, yet if we consider things well, they are easily reducible hereto: as the *Attributes* of God which are manifest in his Works, and in the Person of Christ. The condition of man by Nature and Grace, which may be seen in his actions good and evil, whereof I have spoken, the state of man after this life may be reduced to the

the Promiſes, and Threatnings. So likewiſe may moſt Propheſies in Scripture. Genealogies though they ſeem leſs neceſſary then many other parts of Scripture Hiſtory. So that we ſhould not give up our ſelves to ſuch a curious inquiry into them, as many of the *Jews* did; yet all of them ſhew the exact particular account which God takes of all perſons taking notice of all by name: and many of them are to clear up the Genealogie of Chriſt, and to ſhew how he deſcended from *Abraham*, and from *David*, according to the promiſes.

There are many *Moral* Obſervations in the Book of *Proverbs*, and many other places of Scripture: but theſe are ſo accommodated to our uſe, that there is no need of drawing any Inferences from them; thoſe who would make this work of inferring Practical Inferences from the Scripture more eaſie to them, may ſee Inſtances thereof in many Interpreters of the Bible, and in *Engliſh* eſpecially in Mr. *Dixons* Obſervations upon the *Pſalms*,

Psalms: And others who have not the advantage, and leisure to serve themselves, of such helps therein, should more diligently attend to the preaching, and expounding of the Word, as they have opportunity, and observe carefully how Ministers do improve the Scriptures to Instruction, Admonition, Reproof, Comfort, all sound and profitable preaching, consisting chiefly of such Practical observations, and particular Inferences drawn from the holy Scriptures.

April 17. 1773 Sat.

FINIS.

A TABLE, of the TEXTS of Scripture Explained in this TREATISE.

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24	50	3	18
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25	23	3	10
25	28	3	15
26	34	6	10
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40	23	7	4
41	26,27	4	7
41	30	3	27
41	48	3	19
			41

Chap.	Verse	Chap.	Sect.
41	49	7	2
41	57	4	5
41	57	4	13
42	13	6	6
42	28	7	13
42	38	3	19
43	34	7	14
44	22	3	18
44	26	3	18
45	5	3	2
45	8	3	22
46	4	3	10
46	7	4	16
46	13	6	10
46	23	4	16
46	29	3	3
47	9	4	9
47	13	3	19
48	21	3	10
49	3	7	6
49	10	4	11
49	10	4	14

EXODUS.

Chap.	Verse
1	8
1	9
1	9
1	21
2	1
2	11
3	2
3	11
4	10
4	14
5	22
6	4, 8
7	12
8	19
9	6 25
12	11
12	40
12	41
12	46
14	13
14	16
14	31
15	2
15	16

Chap.	Sect.
3	26
7	4
7	12
4	5
4	5
4	22
5	5
3	5
3	18
7	13
3	6
3	10
6	9
5	1
4	13
4	7
6	6
8	17
6	3
3	19
3	5
7	3
4	3
5	1
	16

Chap.	Verse	Chap.	Sect.
16	8	3	22
16	33	6	4
20	7	3	1
20	7	3	5
20	12	4	12
20	12	8	13
20	18	4	23
21	6	4	14
23	28	4	19
27	20	4	14
28	30	4	14
30	32	3	19
31	3	4	2
31	35	3	3
32	26	4	13
34	30	5	5

LEVITICUS.

Chap.	Verse	Chap.	Sect.
2	13	7	4
6	13	4	14
10	3	3	11
12	4	7	5

Chap.	Verse
17	3
18	7
19	17
19	15
19	32
22	8
25	46
26	7
26	11
26	18,21
26	24,28

NUMBERS.

Chap.	Verse.
9	6
11	17
13	33
14	5
14	19
15	30
16	7
19	2
20	8
20	13
20	14
20	18
23	8
23	21
25	9

Chap.	Sect.
6	12
7	4
8	4
3	18
3	27
3	24
4	14
5	10
3	16
4	20
4	20

Chap.	Sect.
3	18
4	2
7	2
7	4
3	26
3	7
3	10
7	4
3	5
3	11
6	8
6	8
7	13
3	19
6	6
	26

26	4	7	14
31	17	3	26
33		6	5

DEUTERONOMY.

Chap.	Verse.	Chap.	Sect.
1	28	7	2
1	44	3	15
3	9	6	10
4	26	3	10
4	29	4	4
4	32	4	9
4	39	4	4
6	5	4	4
6	6	4	4
6	7	8	4
6	13	8	5
6	16	6	1
7	18	8	17
8	11	3	26
9	1	7	2
10	9	4	6
10	12	4	4
10	13	6	1
10	16	3	5
10	16	8	12
10	18	3	26
11	12	5	1
11	15,13	4	4
12	8,9,21	6	12

15	17	4	14
16	19	3	18
17	6	4	2
17	13	8	17
18	1,2	4	6
20	3	7	4
20	19	3	19
21	8	3	20
21	15	3	22
22	8	8	8
22	15	3	19
24	6	4	3
24	19	4	9
25	13	3	19
26	6	3	19
28	5,17	4	5
29	4	4	4
29	29	8	1
30	4	3	12
30	6	8	12
30	12	7	2
30	15	4	3
30	20	4	3
31	3	3	2
32	11	4	5
32	19	7	12
32	28	7	1
32	40	4	11
33	9	3	26
			33

14	33	9	4	12
18	33	24, 29	3	27

JOSHUA.

Chap.	Verse.	Chap.	Sect.
17	5	8	9
6	1	7	4
4	9	3	12
19	2	8	17
20	6	6	11
22	11	4	6
8	13	6	11
19	33	4	6
3	38	6	11
9	18	6	11
19	18	6	11
19	19	6	11
5	19	6	11
4	22	3	20
1	23	8	17
12	24	8	4
12	24	7	14

JUDGES.

Chap.	Verse	Chap.	Sect.
2	2	3	26
3	14	8	20
3	21	4	11
2	3	3	26
5	4	7	2
12	5	8	10
2	6	6	10
1	6	7	2
6	32		
3	7		
	12		

9	18	3	4
9	18	6	6
9	19	7	4
9	24	3	24
9	56	6	6
10	7	3	26
10	14	7	1
11	12	7	13
14	16	7	4
20	1	3	19

RUTH.

Chap.	Verse	Chap.	Sect.
4	6	3	18
4	15	4	20

I. SAMUEL.

Chap.	Verse	Chap.	Sect.
1	8	4	20
1	13	4	4
1	19	3	26
1	27	4	10
2	5	4	20
2	3	7	14
2	6,7	3	15
2	25	3	24
2	27,28	7	13
7	2	7	14
7	13	4	14
8	2	6	11
8	7	3	22

11		4	11
15		3	16
5		7	2
7		7	14
11		5	1
35		5	11
35		7	8
2		3	18
17		7	13
26		3	19
3		4	11
14		7	13
19		3	7

I SAMUEL.

Chap.	Verse	Chap.	Sect.
	23	7	2
	22	7	13
	30	3	4
	5	6	6
	8	7	14
	14	6	11
	20	7	1
	23	7	8
	2	6	11
	5	7	13
	11	4	5
	18	7	13
	2	4	6
			9

9	7	4	18
11	21	6	10
12	9	3	3
12	10	3	7
12	19	4	14
13	15	3	11
16	10	4	12
16	10	7	13
16	22	4	13
17	12	7	10
17	14	4	17
19	24	4	18
21	3	3	20
22	3	6	11
22	8	3	12
23	8	3	6
23	17	4	22
23	36	6	11
24	20	6	4
24	10	4	4
24	16	5	1

I. KINGS.

Chap.	*Verse.*	*Chap.*	*Sect.*
1	6	7	14
1	40	3	19
1	40	7	2
2	27	3	24
3	21	3	12
4	5	6	11
			4

4	20	7	2
4	34	4	13
5	1	4	14
8	56	8	17
9	3	5	1
10	8	4	14
12	10	7	4
12	16	6	8
13	1	6	11
14	10,13	4	18
15	30	3	16
16	34	8	17
17	18	7	13
18	9	3	6
18	21	7	11
18	27	7	1
18	40	8	20
19	10	6	1
19	18	4	11
21	19	3	4
22	15	7	1

II. KINGS.

Chap.	Verse	Chap.	Sect.
1	10	8	20
2	9	4	2
3	13	7	13
4	40	4	3
8	20	3	10
			11

11	1	3	1
19	18	3	1
22	19	4	4
23	12	3	3
23	29	6	7
24	2	3	2
24	7	4	1
24	8	6	6

I CHRONICLES.

Chap.	Verse	Chap.	Sec.
1	41	4	1
2	7,8	4	1
2	24	6	1
2	31,34	4	1
2	36	6	1
3	10	6	1
5	3	7	4
5	6,7	6	1
7	1	6	1
7	8	6	1
7	12	4	1
9	21	6	1
9	37	6	1
10	6	3	1
10	6	4	5
10	14	3	2
11	10	2	6
11	38	6	1
12	32	3	9

14	17	4	13
15	20	6	11
16	11	4	7
17	13	6	3
21	17	7	13
24	10	6	11
24	25	6	11
26	11	6	11
27	21	6	11
28	9	3	26
29	20	7	3
29	20	8	11
29	27	6	6
29	30	4	9

II CHRONICLES.

Chap.	Verse	Chap.	Sect.
1	9	7	2
2	16	3	9
4	2	6	6
4	18	3	18
5	6	3	18
6	8	4	4
9	28	4	13
15	7	7	4
17	7	6	11
19	6	3	22
20	11	7	4
20	14	6	11
21	2	6	11
			21

21	10	3	24
24	20	6	11
24	25	4	16
25	16	7	13
26	5	6	11
26	11	7	10
29	1	6	11
29	1	6	11
30	2	7	12
31	8	7	3
36	9	6	6

EZRA.

Chap.	Verse.	Chap.	Sect.
2	1	7	7
2	62	7	14
2	7	7	12
8	3	6	11
8	11	6	11
8	16	6	11
9	10,11,12	3	9
10	13	3	18
10	26	6	11
10	39	6	11

NEHEMIAH.

Chap.	Verse.	Chap.	Sect.
5	5	7	14
8	2	7	10
8	4	7	12
8	15	7	10

10	7		6	11
11	4		6	11
11	12		6	11
12	35		6	11
13	17		7	10
13	17		7	13

ESTHER

Chap.	Verse		Chap.	Sect.
1	13		4	9
8	5		3	13
8	6		3	18

JOB

Chap.	Verse		Chap.	Sect.
1	21		3	8
2	6		3	20
5	3		3	11
5	22		3	27
5	23		3	26
6	8		4	10
8	9		4	14
12	2		7	1
12	7,8		5	2
13	7		8	6
14	1		7	12
15	6		3	7
17	3		4	11
17	4		7	5
17	14		4	12
18	13		7	6
				18

18	20		4	9	8
20	4		7	13	8
21	19		2	8	8
22	7		7	3	9
22	22		4	4	9
22	29		4	12	9
24	14		7	9	10
24	25		3	11	10
31	27		4	11	11
31	40		3	19	12
32	7		4	8	15
34	21		5	1	16
41	20		5	2	18

PSALMS.

Pſal.	*Verſe*	*Chap.*	*Sect.*	
1	1	4	18	20
1	1	4	19	22
2	0	2	7	22
2	1	7	13	22
2	2	2	8	22
2	8	8	13	22
2	9	7	12	22
2	12	4	11	23
3	2	7	13	23
4	2	7	7	23
4	4	4	4	24
4	7	7	13	24
6	6	7	2	25
7	7	8	17	29
			8	30

8	2	4	7
8	3	5	7
9	1	4	4
9	17	3	26
9	18	7	14
10	1	3	26
10	17	5	1
11	4	5	1
12	7	4	20
15	1	7	13
16	9	6	1
18	1	7	10
18	20	6	12
20	1	4	12
22	2	7	13
22	4	4	18
22	6	5	2
22	7	4	13
22	12	5	2
22	16,18	6	3
22	21	7	14
3	2	3	27
3	1	5	1
3	5	4	5
4	3	7	13
4	4	4	4
5	12	3	14
9	1	4	7
10	19	7	7

31	1	3
31	2	5
31	6	4
31	16	4
31	20	7
32	1	4
32	1	6
32	8	3
34	15	5
35	17	6
37	21,30	3
37	26	4
38	20	7
40	6	6
42	4	7
44	1	4
44	12	3
44	20	4
45	12	7
46	9	4
48	1,2,3	5
48	4	3
50	15	3
50	16	7
51	2	4
51	4	3
51	9	7
51	10	4
52	10	8

27		
1		
15		
9		
13		
19		
1		
14		
1		
12		
14		
14		
13		
1		
1		
18		
26		
11		
7		
11		
2		
12		
11		
1		
14		
1		
5		
4		
1		
5		

51	10,11		4	2
51	16		3	22
51	17		3	21
53	5		4	10
53	6		7	10
58	9		5	2
58	10		4	11
59	10		7	12
62	10		4	4
64	6		4	4
64	4		7	3
65	6		4	10
65	13		5	2
66	20		7	14
68	19		7	14
69	11		4	11
69	21		6	3
69	22		4	5
71	5		4	10
73	9		4	5
77	7,8,9		7	13
78	10		3	6
78	25		7	2
78	61		4	7
79	7		4	6
79	10		7	13
80	1		4	21
81	5		4	21
84	10		7	14

84	11	8	14
89	5,40	4	11
89	27	7	6
94	19	2	6
95	3	5	1
96	13	4	5
102	17	7	4
103	14	4	2
105	4	4	7
105	18	4	2
105	18	6	5
105	25	4	4
105	38	4	5
106	6	4	18
106	45	5	1
107	20	7	2
110	1	7	8
115	1	4	12
116	1	7	10
118	10	4	13
119	10,32	4	4
119	36	3	8
119	52	8	17
119	98	4	14
119	116	3	27
119	136	7	2
119	164	4	20
121	2	8	17
122	3	7	9

123	2	7	8
123	3	5	2
125	1,2	5	2
137	7	4	9
137	8	7	7
139	17	7	12
139	17	7	13
141	4	3	8
141	4	4	4
142	4	3	26
143	2	6	12
144	3	7	13
145	14	4	14
145	21	4	15
149	2	7	7

PROVERBS.

Chap.	Verse	Chap.	Sect.
1	7	7	12
1	13	4	14
1	24	4	11
1	26	4	10
1	32	3	6
2	5	7	12
3	11,12	6	1
5	3	4	2
6	1	4	11
6	4	3	19
7	4	4	12
8	10	3	22

8	17	3	25
8	36	3	7
10	1	7	14
10	11,20	7	9
10	11,20,21	3	14
11	19	3	24
11	22	5	7
11	22,30	7	9
13	1	7	14
13	7	3	11
13	12,14	7	9
13	24	3	7
14	31	3	7
15	32	3	7
16	13	3	14
16	14,24	7	9
17	7	4	2
17	14	3	20
17	14,22	7	9
18	4	7	9
18	5	3	21
18	6	3	7
18	10	4	12
19	13	4	3
19	17	3	7
19	21	4	4
20	1	4	3
20	2,5,30	4	9
20	6	7	13

21	1	4	4
21	1	7	9
22	13	4	12
22	14	7	9
23	6	4	23
23	17	7	5
23	23	7	4
23	26	4	4
23	27	7	9
24	16	4	20
25	15	4	2
25	19,20,25,28	7	9
25	27	7	14
26	9	5	6
26	9		
	14	7	9
	21		
	23		
26	25	4	20
27	9,21	7	9
28	1	3	14
28	4	3	7
28	15	7	9
28	26	4	4
31	4	3	18
31	10	7	13

ECCLESIASTES.

Chap.	Verse	Chap.	Sect.
3	21	4	15
			5

5	6	7	13
6	12	8	14
7	10	4	9
7	15,16	7	13
7	22	4	41
7	28	7	14
8	8	4	15
10	3	4	12
10	17	7	14
10	1	4	3
12	1	3	26
12	7	4	2
12	7	4	15
12	13	8	12

CANTICLES.

Chap.	*Verse*	*Chap.*	*Sect.*
1	6	3	18

ISAIAH

Chap.	*Verse*	*Chap.*	*Sect.*
1	3	4	19
1	7	7	9
1	10	6	7
1	17,23	4	18
1	18	7	5
2	4	4	11
2	22	7	13
4	1	4	20
5	12	7	1
5	25	3	26

6	5	7	3
7	14	4	12
7	23	7	4
8	13	4	10
8	13	3	11
9	6	7	12
9	6	3	8
9	6	3	17
9	6	4	12
10	27	4	8
11	2	7	12
13	1	4	7
13	5	3	12
13	6	7	9
13	11	4	17
13	22	7	4
14	5	4	11
14	13,14	2	8
14	17	4	17
14	30	7	6
15	1	4	7
15	1	6	11
16	7,11	6	11
16	9	4	9
17	1	4	7
19	1	4	7
19	21	7	4
20	2	5	11
22	1	4	7
			22

22	13	2
22	14	7
22	22	4
23	1	4
23	1	4
25	6	5
28	16	3
28	23	7
30	27	4
31	5	7
33	18	2
34	5	7
35	4	5
38	1	7
38	18	4
40	1	7
40	2	4
40	5	4
40	28	8
41	1,5	4
41	10	3
41	14	5
42	2	4
42	3	3
42	4	4
42	4	7
42	5	4
42	23	7
43	1	8

43	2	3	26
43	3	4	5
43	28	3	26
44	23	3	11
45	25	4	11
46	4	7	8
47	6	3	26
49	1	4	5
49	6	4	3
49	6	8	13
50	1	3	26
50	10	7	13
51	5	4	5
52	7	6	1
53	1	7	13
53	3	7	4
53	4	7	12
53	5	7	12
53	10	8	13
53	11	7	12
53	12	8	13
54	5	5	1
54	9	7	12
54	9	8	13
54	9	5	7
54	11	5	2
54	13	7	12
54	13	8	13
55	1,2	7	13
			55

55	3	7	12
55	3	3	18
56	7	4	12
56	7	7	12
56	12	2	8
58	9	4	12
60	5	8	13
60	22	8	13
61	2	4	22
61	6	4	12
61	7	4	20
62	4	4	12
63	1,&c.	2	7
63	4	4	22
63	17	3	8
65	1	6	1
66	3 4	7	3
66	23	4	15
66	23.	5	2

JEREMIAH

Chap.	Verse	Chap.	Sect.
1	6	3	18
1	10	3	11
1	11	5	11
2	6,8	4	12
2	16	7	7
3	6	7	13
3	17	4	12
3	24	4	3

4	1	8	17
4	3	7	10
6	1	4	21
6	4,5	2	8
7	19	7	3
7	22	3	22
8	6	4	14
8	6	7	13
8	7	4	19
8	14	4	10
10	25	4	12
13	1	5	11
13	13	1	1
13	17	3	18
13	17	8	17
15	1	3	11
15	8	7	2
15	9	4	20
15	10	4	18
16	2,5,8	5	11
16	18	4	20
17	7, 13	4	19
17	11	7	9
18	2	5	11
18	9,10	8	14
19	10	5	11
20	3	4	12
22	3	7	10
22	16	3	26
			22

22	19	7	3
22	19	7	12
22	23	7	1
22	23	4	13
23	6	5	12
24	1,&c.	8	11
24	5	7	17
24	6	3	4
25	15	4	11
25	26	4	13
26	9,16	2	13
26	18,19	7	7
27	13,17	7	13
27	21	4	4
27	31	7	12
28	13	8	12
29	11	7	17
30	14	7	11
30	19	5	4
31	3	7	1
31	9	7	6
31	20	3	13
31	34	4	26
32	39	8	4
32	40	7	12
34	17	7	3
34	20	7	4
35	19	7	4
36	27		10
			38

38	23		3	6
40	15		7	13
50	2		7	4
50	28		7	12

LAMENTATIONS.

Chap.	*Verse*		*Sect.*	*Chap.*
1	1		7	13
2	1		7	13
2	13		7	7
3	41		4	11
3	53		5	1
4	3		3	26
5	9		4	11

EZEKIEL.

Chap.	*Verse*		*Chap.*	*Sect.*
1	1		7	12
3	1		4	5
7	27		4	7
8	6		7	13
14	4		2	2
14	9		3	7
16	3		6	7
16	14, &c.		7	12
16	46		6	7
16	51		3	7
17	18		4	11
18	23		7	13
18	31		3	5
18	31		8	12

20	24	7	3
20	26	3	26
20	30	7	13
20	39	7	1
20	41	3	11
21	6	7	2
21	3,4	4	31
21	26	4	11
21	29	4	9
23	29	4	2
24	13	3	13
24	16	5	11
24	16,21	4	10
27	1,&c.	5	11
28	2	4	12
28	3	7	1
29	20	3	34
29	20	8	17
33	10	7	13
34	23,24	6	7
35	14	3	10

EZEKIEL.

Chap.	*Verse*	*Chap.*	*Sect.*
36	26	8	13
36	27	8	12
40	1,&c.	5	11
41	22	7	12
48	35	4	12

DANIEL.

Chap.	Verse
1	10
2	4
2	35
3	15
5	11,18
8	11
11	31

HOSEA.

1	2
1	6
1	11
2	5,9
2	18
2	19
4	1
4	5
4	8
5	10
8	4
8	4
9	4
9	10
12	4
12	5
13	2
14	8
14	10

Chap.	Sect.
7	13
3	18
7	5
7	14
4	18
4	18
4	18
5	11
4	14
4	9
7	12
3	26
5	1
7	12
4	4
4	7
7	9
3	24
3	27
7	14
4	3
8	2
6	5
4	11
7	13
7	13

JOEL.

Chap.	Verse.	Chap.	Sect.
1	7	4	19
2	13	3	22
2	13	7	3
2	32	3	18
3	10	4	12

AMOS.

Chap.	Verse	Chap.	Sect.
1	11	3	10
2	1	3	10
4	4	7	1
5	27	6	1
6	2	7	13
6	10	4	16

OBADIAH.

Verse	Chap.	Sect.
1	6	8
6	6	8
11	3	10
11	7	9
12	3	18

JONAH.

Chap.	Verse	Chap.	Sect.
1	5	4	16

MICAH.

Chap.	Verse	Chap.	Sect.
4	11	3	18
6	8	7	14

NAHUM Chap.	Verse	Chap.	Sect.
1	7	3	26
3	19	7	12
HABBAKKUK.			
1	17	7	13
2	14	4	5
2	15	3	18
3	16	7	2
ZEPHANIAH. Chap.	Verse.	Chap.	Sect.
1	4	7	10
HAGGAI.			
2	7	4	10
2	18	7	4
2	23	6	7
ZACHARIAH.			
1	1	6	11
1	5	7	13
2	11	7	7
3	9	4	20
3	10	2	9
6	12	4	12
8	17	3	21
10	11	4	11
12	1	4	15
13	9	4	12
14	16	5	2
14	18	7	14

MA-

MALACHI.

Chap.	Verse	Chap.	Sect.
1	6	3	14
1	11	5	2
4	5	6	7
4	5	6	12

St. MATTHEW.

Chap.	Verse	Chap.	Sect.
1	1	4	18
1	8	4	23
1	16	6	11
1	18	7	12
1	23	4	12
1	25	3	26
1	25	7	8
2	1	6	11
2	6	6	11
2	14	6	3
2	17	6	3
2	23	6	5
3	1	4	22
3	1	6	11
3	5	4	5
3	5	4	13
3	11	7	10
4	2	6	11
4	7	6	1
4	10	6	1

4	10		8	5
4	12		6	4
4	15		6	2
4	18		6	11
4	23		4	14
4	24		4	13
5	7		4	12
5	15		3	11
5	18		7	8
5	19		3	23
5	21,&c.		8	4
5	22		8	3
5	26		7	8
5	28		8	3
5	45		7	7
5	48		7	9
6	1		4	18
6	5		4	18
6	11		4	18
6	12		7	9
6	13		3	8
6	13		4	14
6	16		4	18
6	19		3	23
6	33		2	10
7	1		3	26
7	3		3	18
7	6		5	2
7	11		7	9

7	15	5	2
7	23	3	26
7	29	7	9
8	3	7	5
8	17	6	3
8	22	7	3
8	28	6	10
8	29	7	13
9	24	3	19
9	35	7	12
10	3	6	9
10	4	6	11
10	5	6	12
10	13	7	7
10	22	4	13
10	32	3	18
10	33	3	26
10	34	4	11
10	34	3	6
10	37	3	21
11	5	6	9
11	11	3	19
11	11	4	5
11	14	6	7
11	14	6	12
11	14	7	11
11	18	3	18
11	21	4	5
11	22	4	5

11	23	4	5
11	28	8	13
11	49	7	12
12	5	3	12
12	7	3	22
12	15	3	19
12	41,42	3	7
12	45	4	20
12	46	4	18
13	12	3	12
13	12	3	26
13	14	3	8
13	19	5	7
13	41	7	10
13	44	1	7
14	1	7	12
14	5	7	9
15	4	8	5
15	39	6	10
16	2	3	25
16	13	6	11
16	17	4	21
17	1	6	6
17	17	7	13
18	10	3	27
18	17	3	18
18	17	3	26
19	5	6	1
19	12	3	27
			19

19	17	2	8
19	20	8	21
19	22	8	21
19	28	3	9
20	1	5	7
20	15	4	23
20	20	3	3
20	23	7	14
21	5	7	10
21	7	4	16
21	13	4	12
21	19	5	11
21	20	7	13
21	23	7	10
21	25	4	5
21	31	3	25
21	31	6	9
22	2	5	7
22	23	3	17
22	31	8	2
22	38	8	3
22	45	6	12
23	3	3	19
23	8	3	13
23	9	3	18
23	10	3	18
23	15	7	7
23	29	7	14
23	33	5	2
			23

23	35	5	10
23	39	4	12
24	1	3	9
24	22	4	15
24	30	7	12
24	38	3	18
24	44	8	2
25	1,&c.	5	6
25	1	5	7
25	12	3	26
25	31	7	12
25	34	7	12
25	35	3	25
26	6	6	11
26	6	6	9
26	8	3	9
26	9	4	2
26	24	3	17
26	26	4	7
26	28	4	7
26	29	7	3
26	41	8	21
26	45	3	17
26	45	7	1
26	52	3	15
26	60	3	19
26	64	7	12
27	9	6	5
27	15	3	15
			27

27	32		6	1	
27	44		3	9	
27	56		6	1	10
28	20		3	2	10
28	20		4	1	10
28	20		7	8	11

St. *MARK.*

Chap.	*Verſe*		*Chap:*	*Sect*	
1	2		4	1	13
1	4		7	1	14
1	23		7	5	14
1	37		4	1	15
1	44		2	9	16
1	44		3	1	16
2	19		3	1	16
3	7,8		7	1	16
3	28		4	1	16
4	11,12		1	5	16
4	12		3	8	St.
5	1		6	1	Cha
5	7		7	1	1
5	23		3	1	1
6	5		3	1	1
6	38		7	1	1
7	9		7	1	1
7	21,22		4	2	1
8	10		6	1	1
8	38		3	2	2
9	2		6	2	2

9	43	3	23
10	21	3	26
10	35	3	3
10	42	3	26
11	18	4	13
12	44	4	3
13	1	3	9
13	11	3	22
14	35	4	9
14	41	3	17
15	6	3	15
16	7	7	10
16	9	6	11
16	15	6	12
16	16	3	17
16	16	4	18
16	16	6	12

St. LUKE.

Chap.	Verse	Chap.	Sect.
1	5	6	11
1	15	4	2
1	17	7	10
1	17	7	12
1	34	3	26
1	39	5	5
1	69	7	12
2	1	4	13
2	1	4	17
2	3	4	13

2	4		6	1
2	4		7	1
2	23		4	1
2	25		6	1
2	30		4	3
2	51		4	4
3	1		6	1
3	6		4	1
3	15		4	1
3	19		6	4
3	15		4	1
4	22		4	1
5	33		3	1
6	19		3	1
6	42		3	1
7	16		3	1
7	19		3	1
7	29		3	1
7	33		3	1
7	34		3	1
7	44		4	1
7	47		3	2
8	4		4	1
8	11		4	7
8	18		4	1
8	28		3	1
8	40		7	1
8	43		4	3
8	52		4	1

8	55	4	15
9	23	3	26
9	28	6	6
9	42	4	9
9	54	8	20
10	6	7	7
10	20	3	22
11	4	7	9
11	7	3	18
11	13	3	16
11	14	4	3
12	49	3	6
12	49	7	11
13	9	7	14
13	13	3	11
13	16	4	18
13	32	5	2
14	12	3	28
14	26	3	22
14	26	3	26
14	26	6	12
15	12	4	3
15	18	4	5
16	8	3	15
16	8	7	6
16	15	4	8
16	23	4	17
16	29	4	2
18	1	4	14
			18

18	1		5	6	1
18	14		3	23	1
19	9		4	18	2
19	40		7	2	2
19	42		7	11	2
19	44		7	2	3
20	35		3	26	3
21	4		7	12	3
21	24		4	13	3
21	36		3	26	3
23	19		3	17	3
22	20		3	17	3
22	20		4	5	3
22	37		3	17	3
22	42		7	11	3
23	30		4	12	3
23	39		3	9	3
23	43		4	17	3
23	46		4	15	3
24	27		4	2	3
24	53		4	14	4

St. JOHN.

Chap.	Verse	Chap.	Sect.	
1	9	4	14	4
1	10	7	3	4
1	14	7	9	4
1	20	7	4	4
1	21	6	7	4
1	21	6	12	4

1	29		4	5
1	31		3	18
2	1		6	11
2	4		7	13
2	11		3	16
3	4		7	13
3	5		7	12
3	5		7	10
3	8		5	7
3	11		4	16
3	12		5	1
3	13		4	24
3	13		7	2
3	15		7	4
3	16		4	5
3	17		4	5
3	19		3	23
3	26		4	13
3	32		4	14
3	36		7	14
4	1		3	3
4	23		4	22
4	25		4	13
4	29		4	13
4	31		7	3
4	32		7	3
4	34		8	21
4	50		3	18
4	51		3	18

5	29		3	18
5	31		3	22
5	34		3	13
5	34		3	22
5	39		1	7
6	27		3	22
6	37		3	21
6	38		3	22
6	45		4	16
6	45		8	13
6	48		7	12
6	57		7	9
6	60		3	18
6	62		4	24
6	68		7	12
7	3		4	18
7	5		4	18
7	7		2	18
7	7		3	18
7	16		3	22
7	28		7	1
7	30		3	24
7	37		8	13
7	39		3	19
7	39		4	2
7	39		7	14
8	14		7	1
8	15		3	19
8	20		3	24

8	28	8	11
8	44	3	25
8	44	7	7
8	47	3	18
8	51	6	12
8	53	3	11
8	56	4	9
9	3	3	19
9	39	8	7
10	9	5	5
10	8	4	13
10	30	6	12
11	1,2	6	11
11	15	3	16
11	25	4	3
11	48	4	13
11	51	1	1
11	51	6	3
11	53	3	16
12	4	3	9
12	20	3	15
12	25	3	26
12	27	4	9
12	36	7	7
12	40	3	8
12	43	7	12
12	44	3	22
13	14	4	18
14	1	7	14

14	10	7	14
14	17	4	17
14	20	4	22
14	22	4	17
14	28	6	12
14	29	3	16
15	1	5	5
15	4	7	4
15	10	7	9
15	15	7	8
15	18	4	5
15	19	2	8
15	24	3	19
16	7	7	11
16	23	4	22
16	26	7	1
16	27	3	25
17	1	4	22
17	3	3	26
17	4	3	17
17	9	4	17
17	11	3	17
17	12	7	7
17	16	7	9
17	18	7	9
17	21	4	5
17	21	7	9
17	22	7	9
17	23	7	9

18	8	8	21
18	20	3	19
18	20	4	14
18	32	3	24
18	38	7	13
19	1	3	3
19	7	3	11
19	19	3	3
19	24	3	24
19	25	6	11
19	36	3	24
19	36	6	3
20	19	8	21
20	21	7	9
20	25	6	6
20	31	8	11

ACTS.

Chap.	Verse	Chap.	Sect.
1	4	3	19
1	4	4	10
1	14	7	10
1	15	4	12
1	18	3	6
1	22	4	21
2	17	4	2
2	17	4	14
2	26	6	1
2	44	2	8
2	45	3	19

2	47	4	17
3	9	3	19
4	6	6	11
4	9	7	11
4	10	3	3
4	13	4	12
4	20	3	18
4	22	7	12
4	32	4	4
5	4	3	22
5	4	4	2
5	34, &c.	1	1
5	41	7	3
6	5	4	2
6	7	4	10
6	15	7	2
7	16	6	8
7	23	6	5
7	43	6	1
7	43	6	7
7	59	4	15
8	5	7	12
8	9	6	11
8	28	4	2
8	37	8	11
9	4	4	6
9	13	6	11
9	43	6	11
10	2	4	5
			10

10	20	3	2
12	1	6	11
12	12	6	11
13	1	6	11
13	22	3	19
13	33	6	2
13	34	7	8
13	34	7	12
13	40	4	16
13	46	3	7
15	14	6	11
15	19	8	11
15	21	4	2
16	14	7	12
16	14	8	11
16	15	8	11
17	23	4	14
18	10	3	19
18	22	6	11
19	5	2	7
19	19	3	19
20	27	3	19
20	28	4	24
20	29	5	2
21	10	5	11
21	21	4	2
21	28	4	13
23	6	7	10
25	13	6	11

26	5		7	11
25	6		4	12
26	9		4	10
26	18		3	5
27	33		4	14
28	20		4	10
28	26		3	8

ROMANS.

Chap.	Verse		Chap.	Sect.
1	5		4	10
1	5		7	10
1	8		4	17
1	16		4	3
1	16		4	18
1	17		7	12
1	20		7	3
1	21		3	11
1	21		8	1
2	4		3	14
2	10		7	10
2	13		7	2
2	17		8	7
2	26		7	3
2	28		3	22
3	3		7	12
3	3		7	13
3	8		8	6
3	20		4	15
3	23		7	12

3	27	7	3
3	26	7	4
3	30	4	8
4	4	3	18
4	7	6	1
4	11	7	12
4	13	4	18
4	19	3	21
5	10	4	21
5	10	8	17
5	13	7	8
5	15	7	11
5	18	7	12
6	9	7	8
6	12	8	12
6	14	8	12
7	7	8	3
7	14	8	3
7	14	3	26
7	22	4	4
7	23	4	23
7	24	7	12
7	24	7	13
7	25	6	12
8	9	6	12
8	10	4	2
8	13	3	18
8	13	7	11
8	13	8	16
8	15	5	1
			8

8	29	7	6
8	31	7	11
8	32	8	17
9	6	7	3
9	18	3	8
9	22	5	1
9	25	5	1
9	31	7	5
9	31	8	7
9	32	7	9
9	33	3	27
10	4	8	4
10	6	7	2
10	6	7	13
10	7	7	2
10	7	7	13
10	10	7	14
10	11	3	25
10	13	3	18
10	15	4	3
10	15	6	1
10	20	6	1
10	34	8	7
11	3	6	1
11	6	7	8
11	7	4	8
11	8	3	8
11	17	7	10
11	17	7	11

11	36	7	12
13	1	4	21
13	3	3	14
13	14	4	2
14	2	3	19
14	5	2	6
14	7	3	14
14	10	3	26
14	13	7	3
14	15	3	6
14	16	3	6
14	20	3	19
14	22	3	19
15	4	8	1
15	4	8	17
15	6	7	10
16	6	6	11
16	9	4	2
16	19	4	13
16	27	6	12

I. CORINTHIANS.

Chap.	Verse	Chap.	Sect.
1	4	6	12
1	5	6	12
1	5	4	13
1	5	4	14
1	7	6	12
1	17	3	22
1	17	4	21

1	18	4	21
1	21	3	12
1	22,23	4	18
1	30	4	3
1	30	7	12
2	8	4	24
3	1	3	18
3	1	3	18
4	1	7	9
4	5	4	14
4	8	7	1
4	15	4	2
5	5	4	15
6	2	3	4
6	2	4	5
6	3	3	4
6	9	6	8
6	12	3	19
7	9	3	23
7	12	1	1
7	16	3	6
7	19	3	19
7	25	1	1
7	40	1	1
8	2	3	18
8	13	8	4
9	4	7	14
9	5	7	10
9	7	3	15
			9

9	9	5	5
9	9	3	22
9	10	3	22
9	19	3	19
9	25	3	15
10	1	3	21
10	4	4	7
10	6,7,8	7	9
10	8	6	6
10	11	8	17
10	16	4	7
10	21	3	18
10	21	4	5
10	24	2	9
10	24	3	22
10	25	8	10
10	26	8	10
10	27	4	14
10	28	7	10
10	28	8	10
10	32	2	6
10	33	3	13
10	33	3	19
11	7	7	10
11	10	4	6
11	26	4	5
11	31	3	26
12	3	3	18
12	7	4	14
			13

13	1	7	11
13	2	7	12
33	2	7	2
13	3	7	11
13	7	4	13
14	19	4	20
14	32	4	2
14	34	7	14
15	5	6	6
15	12,13	3	17
15	16,17	7	11
15	24	7	10
15	27	3	19
15	32	2	8
25	34	6	12
15	34	7	12
16	21	4	2
16	23	6	2

II. CORINTHIANS.

Chap.	Verse	Chap.	Sect.
1	3	7	10
1	5	7	12
2	17	7	9
3	2	4	13
3	17	4	2
3	17	5	5
3	19	7	9
4	2	7	12
4	4	3	12

4	16	4	4
5	2	4	23
5	16	3	26
5	17	4	4
5	21	4	7
7	1	3	5
8	2	7	3
8	8	1	1
8	10	1	1
9	4	7	1
10	2	3	6
10	3	6	12
11	8	4	23
11	19	7	1
11	20	4	6
12	7	7	12
12	13	7	1
13	5	7	5
13	8	3	18
13	10	3	6

GALLATHIANS.

Chap.	Verse	Chap.	Sect.
1	4	7	10
1	6	3	12
1	8	7	2
1	16	4	21
1	23	4	10
1	24	3	11
2	9	4	11
			2

2	14	8	18
2	20	3	22
2	20	7	12
3	2	4	2
3	2	4	10
3	13	4	8
3	14	7	12
3	18	7	8
3	22	7	1
3	23	4	1
3	24	8	7
3	25	4	10
3	27	4	2
3	28	4	18
4	14	7	2
4	15	3	1
4	24	5	5
4	28	7	7
5	2	2	8
5	2	6	12
5	4	3	13
5	17	4	2

EPHESIANS.

Chap.	*Verse*	*Chap.*	*Sect.*
1	3	7	10
1	13	7	14
2	1	7	14
2	2	7	7
2	3	7	7

2	5	7	4
2	14	4	3
3	14	4	11
4	1	7	4,12
4	5	4	10
4	12	4	23
4	8	7	14
4	20	4	2
4	22	4	4
4	24	4	4
4	32	7	9
5	5	7	7
5	6	5	1
5	8	4	8
5	8	7	7
5	8	7	9
5	11	8	4
5	16	4	9
5	31,32	5	5
6	7	3	22
6	12	3	22
6	21	3	19

PHILIPPIANS.

1	13	4	13
2	4	3	22
2	6	6	12
2	8	7	9
2	10	4	11
2	12	7	9
2	21	4	13

2	21	4	14
3	8	7	12
3	14	4	10
3	19	3	12
4	6	7	10
4	20	7	10

COLOSSIONS.

1	3	7	10
1	15	7	6
1	18	7	6
1	24	7	12
1	27	4	10
1	28	4	13
2	2	7	10
2	21	2	8
3	2	3	22
3	4	4	3
3	5	4	23
3	11	4	28
3	23	3	22

I. THESSALONIANS.

1	3	7	13
3	8	3	6
4	6	7	14
4	15	3	9
4	17	3	9
5	2	4	9
5	5	7	7
5	22	8	4
5	23	7	10

II. THES

II. THESSALONIANS.

1	11	3	16
1	11	4	10
2	3	7	7
2	3	7	12
3	3	7	14
3	5	7	12
3	7	7	14
4	8	3	22

I. TIMOTHY.

1	1	4	10
2	8	4	11
3	4	4	5
4	1	4	2
4	1	4	10
4	4	7	14
4	12	3	6
4	16	3	5
5	6	7	3
5	11	3	15
5	22	8	4
	4	3	18
	4	4	14

II. TIMOTHY.

2	4	3	15
2	20	7	12
2	21	7	14
3	1	4	9
3	8	6	5
3	12	2	8

3	16		1	1
4	7		4	10
4	17		3	26
4	17		5	2
TITUS.				
2	13		4	10
2	15		3	6
PHILEMON.				
	9		7	9
	15		4	14
	19		7	1
HEBREWS.				
1	5		7	13
4	1		3	26
4	5		7	11
4	12		7	10
4	13		5	1
5	4		3	14
6	1		4	3
6	6		7	11
6	18		4	10
8	12		3	22
8	12		7	5
9	14		4	3
9	19		6	5
9	27		6	12
10	5		6	1
10	23		8	4
10	24		8	4
10	25		8	4
				10

10	38		3	1
11	2		8	17
11	7		4	5
11	12		7	21
11	13		4	10
11	26		7	12
12	5		1	1
12	5		3	26
12	5		6	1
12	5		8	21
12	6		1	1
12	6		6	1
12	9		7	12
12	14		2	10
12	21		6	5
12	23		4	15
12	23		7	6
13	3		3	26
13	5		8	9
13	6		8	10
13	9		4	18
13	15,16		5	2
JAMES.				
1	21		3	5
1	27		4	18
1	27		7	10
2	4		7	12
2	19		6	12
2	23		6	3
2	24		3	11
				3

3.	9	7	10
5	4	5	1
5	10	8	17
5	11	8	17
5	17,18	6	5
5	19,20	8	4
5	20	3	5
I. PETER.			
1	3	4	3
1	3	7	10
1	11	6	3
1	17	7	11
1	19	7	9
2	5	5	2
2	6	3	27
3	3	3	22
3	4	4	4
3	13	7	13
4	6	6	12
II. PETER.			
1	1	6	11
1	3	7	9
1	8	7	12
1	19	1	3
1	21	1	1
2	1	3	12
2	15,16	7	12
2	20	7	12
3	13	4	4
3	16	1	5
3	18	7	12

I. JOHN.

2	3	3	26
2	3	8	1
2	5	7	12
2	15	3	18
2	16	4	10
3	3	7	9
3	6	3	18
3	7	7	9
3	9	3	18
3	10	7	7
3	14	3	25
3	17	7	12
3	20	4	4
4	1	4	2
4	7	3	18
4	12	3	18
3	15	3	18
2	1	8	11
	4	4	9
1	10	8	11
0	13	3	16
2	18	3	18
	19	4	17

JUDE. Ver.

	3	4	10
	9	6	5
	11	7	12
	12	6	5
	14	6	2
	23	8	4

RE-

REVELATIONS.

1	5	7		6
1	10	7		5
1	12	4		23
1	20	4		7
2	2	3		18
2	5	7		4
2	5	8		16
2	13	4		10
2	14	6		5
2	20	6		7
2	22	7		3
2	27	3		4
5	4	4		12
9	1	4		11
9	9	7		41
6	11	4		4
11	13	4		12
11	18	6		7
12	8	7		5
12	9	7		4
15	4	6		12
16	14	6		7
18	2	3		17
18	2	6		7
18	3	7		18
18	6	4		20
18	7	9		11
18	24	3		10
21	21	4		9
21	24	7		5
22	16	6		12
22	18	7		14
22	19	3		20

FINIS.

POSTSCRIPT.

MOst of the Printers faults are here corrected some smaller literal and grammatical faults I thought not necessary to take notice of. I intreat the Readers favour and candid interpretation, where I have not had the happiness to expresse my mind to his satisfaction. Many Figures and Criticisms which occur in the *Hebrew* and *Greek* text especially *Figuræ Sententiæ*, which the Holy Ghost condescends sometimes to make use of, I have silently Passed by; designing only to take notice of such things, as in our own translation are obvious to the English Reader.

ERRATA.

PAge 1 line 28 read *worst*. p.14.l.2 r. *feigned*. l. 28. r. 2 *Pet*. 3. 16. 29.r. *idiωτας*. p.17.l.3. r. *Mal*.4.5. l.6. r. *proceed*. l.29. r. *impartially*. p 20.l.1. r. *in doubt*. l.23.r *Commentators*. p.21.l.21.r. *duties* p 22.l.10. r. *language*. p.25.l.13.r. *every*. p.26.l.24.r. *Spare*. p.30.l.4.r. *and* p.32. l.23.r. *profit*. p.34.l.24.r. *Vllam*. p.36.l.11.r. ἀναπλάθον. p.39.l.16.r. *personate*. p.48.l.2.r. *by the use*. p.49.l.10.r. *interpretation*. l.14. r. *drave*. p.53.l.21.put *as Mat*.12.5. after *actions*. p.56.l.6.r. *though*. p.60.l.22.r. *or seek*. p.71.l.28. blot out *of*. p.72.l.13.r. *imply*. l.23.r. *so as to believe*. p.76.l.9.r. *with Rom*.9 123.r. *Metonymie*. p.78 127.r. *compare*. p.80.l. 18.r. *membrane*. l.27 r. *not persons*. l.29. *equality* p.110.l.16. blot our *ing*. p.115.l.10.r. *Antitype*. l.20.r. *Heb*.7.23 p.119.l.13. *Heb*.12. p.127.l.25. r. *Mat*.2.23. 27.9. p.131.l.23. *Gen*.33.19. p.133.l.21.r. *Kirs*. p.139.22. r. *Deut*.32.38. p.142 l.25. put *the period after place*. p 146.l.11.r. *the third Chapter*. p.160.l.16.r. *Ezek*.16.14. p 171.l.24.r. *expressions*. p.174.l.25 r. *observance*. p.176.l.8.r. *abode*. l.20. for *Spirit* r. *Prophet*. p. 191.l 3.r. *promise*. p.207.l.29.r *Scripture-history*. p.215.l.4.r. *is of our own making*.